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To the Reverend Joseph Vital,
with the compliments of the Author,
expressing of appreciation of his devoted
labors for Christ.

John Lee.

Chicago, Illinois.

May 1, 1907.

See page 222.



RELIGIOUS LIBERTY IN SOUTH AMERICA,

With Special Reference to Recent Legislation
in Peru, Ecuador, and Bolivia.

BY

JOHN LEE, M. A., D. D.,

WITH AN INTRODUCTION

BY

BISHOP JOHN H. VINCENT, D. D., LL. D.



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Dedicated,
WITH SINCERE AFFECTION,
TO MY FRIEND,
THE REV. CHARLES M. STUART, D. D.

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PREFACE.

THIS volume contains a brief account of the movement for religious liberty in the South American Republics of Peru, Ecuador, and Bolivia. The movement had its inception in an address by the Rev. Dr. John F. Thomson before the Methodist Ministers' Meeting of Chicago, Illinois, on Monday, April 2, 1894. At the close of the address a committee of three was appointed to make representations to the Roman Catholic authorities, and for six years thereafter the agitation was maintained under the direction of this committee. On Monday, April 2, 1900, the Ministers' Meeting, in discharging the committee, adopted the following:

"Whereas, Some six years ago the disabilities respecting civil marriage under which Protestants labor in the various Republics of South America were set forth in this Ministers' Meeting by Dr. John F. Thomson, for many years a missionary in that country; and

"Whereas, At his request a committee consisting of the Rev. John Lee, the Rev. John O. Foster (whose place in the committee was afterward taken by the Rev. W. H. Holmes), and the Rev. M. M. Parkhurst, was appointed to bring the subject to the attention of the authorities in those countries and in Rome; and

"Whereas, The duties of said committee have been most ably and persistently carried out, especially by the chairman, the Rev. John Lee, resulting in a practical victory—no less than the securing of the recognition and registering of Protestant marriages in the Republic of Peru, where their legality had hitherto been most emphatically denied, and in bringing about many important and radical modifications of the laws discriminating against Protestants in the Republics of Ecuador and Bolivia, preliminary to a complete recognition of their civil and religious rights in those Republics; and

"Whereas, It must be deemed a matter of great satisfaction that the attention of no less a personage than that of the Pope of Rome has been elicited, who, through his Secretary of State, has been constrained to reply to the urgent representations of the chairman of the committee, and that the President of the United States, the Secretary of State, cardinals, bishops, and other distinguished personages in Church and State have expressed a deep interest in the work of the committee, as shown by their correspondence with its chairman; therefore, be it

"Resolved, That this Ministers' Meeting express its hearty approval of the work of the committee, and particularly commend the fidelity and ability of the chairman, the Rev. John Lee, whose devotion to the cause of civil liberty in South America and whose earnest and judicious labor in its behalf have been crowned with such distinguished success."

✓ As the work was but partially completed, the author of this volume, who, as chairman of the committee, had been in charge of the correspondence, deemed it advisable and necessary to continue on his own responsibility the work until some definite results had been obtained. In the prosecution of

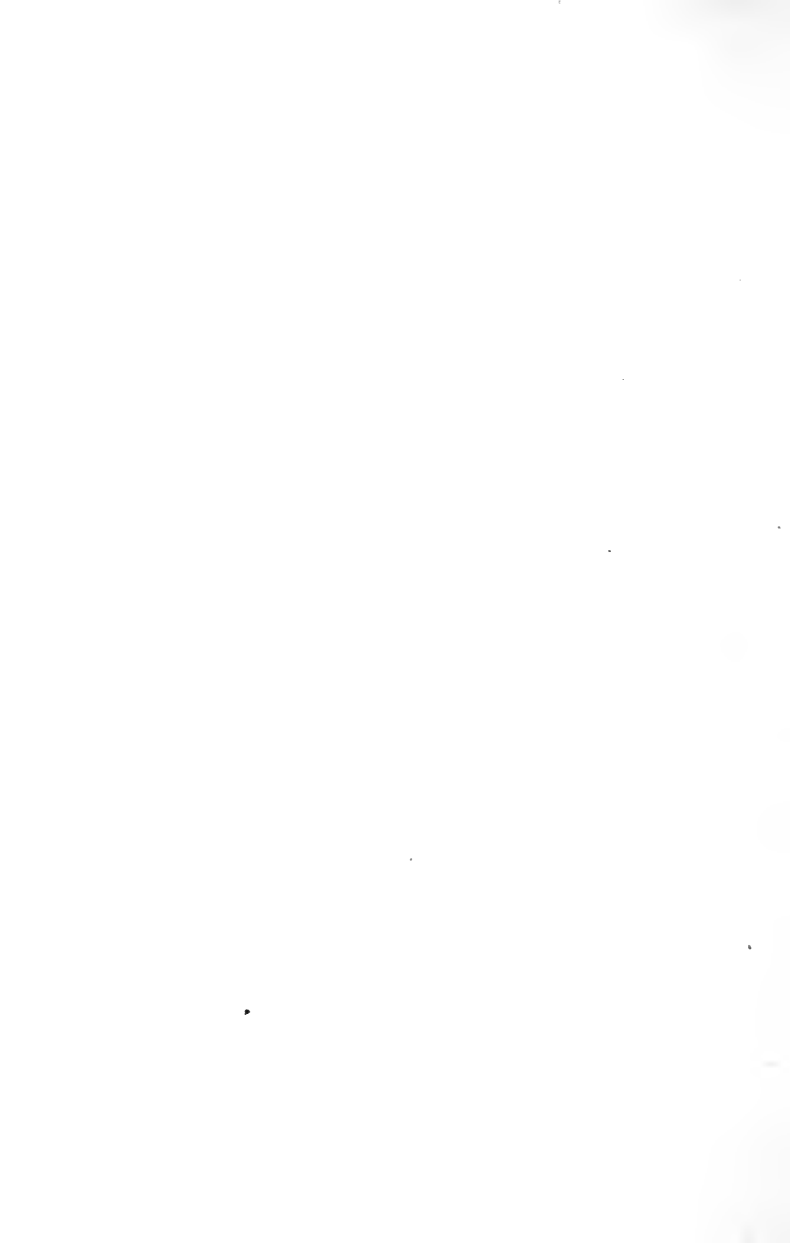
the work he received valuable assistance from the Rev. Drs. John F. Thomson, Charles W. Drees, Thomas B. Wood, and Henry G. Jackson.

All who love religious liberty will rejoice that on the 27th day of August, 1906, into all lands went the glad news that in Bolivia liberty of religious worship was an accomplished fact. In a letter received from the Department of State, Tuesday morning, October 23, 1906, is inclosed a copy of the Bolivian law amending the Constitution so as to permit "the public exercise of any religious worship."

Religious persecution is thoroughly un-Christ-like. It hurts the Church, the State, and the Nation. The writer firmly believes that the highest welfare of this Republic demands that every citizen shall endeavor to stamp out every vestige of religious intolerance on the American continent. He sincerely hopes that all who read this book may lay to heart the truth expressed by Henry M. Stanley: "A State should not interfere in matters of conscience, for be a man a Pagan or a Christian, Protestant or Roman Catholic, Brahmin or Mussulman, his religious beliefs, or ignorance of religion, should not bias a government, or debar a citizen from the enjoyment of his rights or privileges."

JOHN LEE.

CHICAGO, October 23, 1906.



INTRODUCTION.

The reader taking this volume in hand may go through its pages with the assurance that the author thoroughly understands his subject. No man now living under the American flag understands it better. And he is as full of a generous Christian spirit as he is of loyalty to his country—two elements absolutely necessary to a candid and complete discussion of the subject here presented.

First of all, in the study of Roman Catholicism it is necessary to consider the question of civil government and at the outset to distinguish between the theory of a State-Church and that of the Church-State, that is the State as Church; for the State under a correct Protestant theory is in a very important sense—the Church. It is at least the outer court, in the center of which the Church finds shelter, protection, and opportunity, and to which this protected Church must always be loyal. The State is of God's own founding. He established it. His gracious providence insures its continuance and development. He constantly exercises sovereignty over it, for God governs as King whether the State be monarchical, aristocratic, or republican. God is King even in a republic; and God being the kind of King He is, the republic is a form of government

most likely to develop individual intelligence and loyalty of the highest type. And the Church within the Church-State, whether it be kingdom or republic, does well to have its own organization separate and apart from all political control—an independent Society within the State and unfalteringly loyal to the State. In this case both are of God—both Church and State. That the Church may be a wise counselor and a good example to the Nation, it is important that they be independent, for thus they become truly interdependent and are able wisely to influence each other. The Home is not dominated by the State; but, being independent, may most effectually contribute to the well-being of the State, raise and train loyal citizens, developing a noble type of manhood and womanhood, and thus insuring the security and prosperity of the Nation. What the Home is to the State, the Church should be—a school of character, an agency for the training of intelligent, earnest, loyal citizens who are first of all men and women and then citizens. Their religious opinions and modes of worship are beyond the control of the State except as their products—the citizens belonging to the Church, or Churches may imperil the State. In every such case the first, the highest organized authority is the State—God's appointed and providential instrument for maintaining order. And the so-called Church must surrender to the Divinely ordained Church-State.

Another important factor, especially in American National life, is the School, which is not so much a character-making institution as it is a place of discipline by which the student may learn how to give attention, to remember, to reason, to develop individuality, and to express his opinions clearly and definitely. The School is the place for getting the tools, putting them and keeping them in good order and using them with skill. Home and the Church must do the rest. The School brings coming citizens into fellowship during their formative years, encourages wholesome rivalry, testing personal quality and power, promoting facility and effectiveness in expression and the spirit of neighborliness, good-will, and mutual respect. Beyond the first fundamentals of ethical teaching and the recognition of a Supreme Intelligence, it is not necessary that the School be either formally religious or ecclesiastical in its emphasis. The Church that is worth while and the Home that the Church has not robbed of its legitimate power and authority are well able to put all necessary stress on the things that make for a reverent, conscientious, philanthropic, and loyal citizenship.

These views concerning the Church-State and the State-School bring us face to face with the most serious of all modern religious and political problems—the true attitude of broad and loyal Ameri-

can citizens toward the Roman Catholic hierarchy—whether such citizens are Protestant or Romanist.

It is not an easy matter for a genuine American, one who believes in individual freedom and responsibility and in the possibility of the immediate approach of the individual to God through Jesus Christ—to believe at the same time in the Roman Catholic system, which seems to us to place barriers and custom-houses and toll gates between the soul and the Savior he is in quest of.

The Protestant—the primitive Christian faith—believes that the “I am with you always” of the final commission of Christ is a pledge to the individual believer, faith in which enables him to say, “I live, yet not I, but Christ liveth in me;” and he believes that the Lord’s command—“Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly”—he believes that this means just what it says and that, without ecclesiastical intermediaries or intercessors, the individual believer may through Christ “draw nigh to God; he believes that “neither in this mountain, nor yet at Jerusalem shall men worship the Father,” but God being a Spirit is everywhere present and is approachable and accessible without any priest but Jesus Christ the invisible and eternal Priest, whose word is to be believed and whose

presence and love and power are always and everywhere available.

This spiritual faith, universal and at all times efficacious, makes every believer a priest so far as that office involves immediate access to God. *Every believer in Christ is a priest.* And the Church is a group of believers—a company of priests—all equal in God's sight and all in fellowship with God through the omnipresent Christ as through the atmosphere we enjoy the light and warmth of the sun.

How marked the contrast between this rational, Scriptural, spiritual, enlarging, inspiring conception of God and His kingdom of grace and the belittling idea of accessibility to Him through human officials, clothed with superhuman powers and authority, who believe in and insist upon the sanctity of places and the intrinsic value of symbols and the bestowment of Divine gifts at the whim and will of human agents!

Now, in order to do justice to a school of thought or an organization of any kind one must study it thoroughly. He must give himself to it; he must take ample time to read, observe, converse, write, subjecting written conclusions to criticism. He must carefully revise and then wait for a time before the final publication of his message to the world. Indeed, one must become a specialist, giving more time and thought to his theme, if it be possible, than any other thinker has ever done. He must saturate

himself with his subject. If the theme involves historical data and a knowledge of social and political conditions, he must if need be take long journeys for personal observation and study critically and with great thoroughness the observations of intelligent travelers through those countries, and thus verify the statements and claims which to any degree form the basis of his argument. He must as far as possible occupy for a time the point of view of the strongest advocates of the theory he is investigating and be willing to modify his own conclusions; and this personal investigation by reading and conversation should be conducted under the general influence of genuine sympathy and friendship that all one can possibly know and feel may enter as factors into the final conclusion he draws. He must not decline the influence of the charming and elegant priest, whose refined manners and magnetic personality have peculiar power in modifying the opponent's severer judgment. The author of this volume has prepared himself through many years by just such careful processes for the discharge of his duty.

Between Romanism and Protestantism there can be no compromise. The late gifted and lamented pastor of City Temple in London declared "The only attitude of a Protestant towards Romanism is that of unmitigated, uncompromising, irreconcilable antagonism." This conclusion has been arrived at by

scores of eminent men, profound scholars, and careful investigators who have prepared themselves for their researches after the manner already indicated.

The power of the Christian Church is not in her past, however far-reaching that past may be. The power of the Church is not even in the historic Christ of Judea and Galilee. It is in the living, present Christ who, after His career in Palestine, entered the spiritual realm and is now all that He ever was to man—"the same yesterday, and to-day, and forever." The safety and glory of our earth as a planet is in the sun—to-day. The true ecclesiastical succession is not a matter of finger-tips on bowing heads, conveying Divine grace from one man to another, believing it to have been originally bestowed by the Master on His apostles. It is not a succession through dark tunnels by which the authority of the Church is conveyed from the first to the twentieth century. The power of the Church is a present, living, radiant manifestation of Christ, like the glory of the rainbow—the illimitable heavens opened, the sun shining and the showers falling—creating a succession as of the rainbow—one end on Pentecost and the other resting in the living present on hearts to-day accepting the Gospel of the glorious Christ.

Good in many ways, and wise in ways of worldly wisdom, is the great Roman Society—with its pope and priests and people, seeking an earthly kingdom

and selling for money the privileges of a heavenly kingdom. But all that is good in it, all that can save and serve Humanity, is to be found in the great Protestant Brotherhood, where there are freedom, an open Bible, the inward witness, and the joys of salvation in Christ.

Let us as American citizens and Christians guarantee to every Roman Catholic every right under the Republic that we ourselves desire to enjoy and at the same time let us do our best so to enlighten our fellow-citizens everywhere, that no American may be compelled in America to live under a civilization that has always prevailed wherever Roman Catholicism has had supreme control.

The writer of these introductory words has traveled extensively in Europe and both North and South America. He has observed with care the effects of Roman rule, and with anxiety the apathy of Protestants in our own land concerning the aggressions—persistent, assiduous, and ingenious—of the Roman Catholic hierarchy in both social and political life. It is to be hoped that the wise treatment of the subject by Dr. Lee may awaken American pastors and people to a realization of the perils to which
✓ the American Church and people are exposed by the devices of the Roman Catholic System.

JOHN H. VINCENT.

Indianapolis, Indiana, December 25, 1906,

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CHAPTER I.

THE GROUND OF COMPLAINT.

ON the second of April in the year of our Lord eighteen hundred and ninety-four a movement was initiated in Chicago, Illinois, U. S. A., looking to the removal of disabilities under which Protestants labored because of the laws at that time obtaining in the South American Republics of Peru, Ecuador, and Bolivia. The problem demanding solution was twofold:

- (1) To secure liberty of worship; and,
- (2) To legalize marriages among the non-Roman Catholic populations of these Republics.

Let us examine these points in order.

I. A glance at the existing legislation affecting liberty of worship.

The nature of the oppressive laws may be seen from the citations subjoined, the character of which is beyond dispute.

The Penal Code of Bolivia, which is practically the rule of the other Republics, is positively start-

ling. The 195th Article of Chapter III of the Section of the Penal Code of Bolivia that treats of "Crimes against the Religion of the State," says:

"Whoever conspires directly and in fact to establish any other religion in Bolivia, or aims at having the Republic cease to profess the Catholic Apostolic Roman religion, *is a traitor*, and shall suffer the death penalty."

The Rev. Dr. John F. Thomson, writing from Buenos Aires, November 19, 1897, after giving citations from the Codes in Spanish, with translations of these into English, observes:

"I give you the *ipsissima verba* in Spanish as I copied them from the Code. I copied them from page 60 of the edition published in La Paz, Bolivia, in 1831. The Code is issued with the sanction of La Soberana Asamblea—i. e., United Houses of Congress—whose President, Miguel Maria De Aguirre, and Secretary, Andres Maria Tirrico, affixed their signatures to that Sanction on the 15th day of July, 1831; and in the same month and year, the Code was promulgated by decree of the Executive. Signed by President of the Republic, Andres Santa-Cruz, and Minister of Interior (or State), Mariano Enrique Calvo.

"The copy of the Code from which I made the extract is the one found in the National Library in this city."

The following are "the *ipsissima verba* in Spanish" of "the extract" from the Code about the "traitor," who "shall suffer the death penalty:"

"Todo el que conspire directamente y de hecho á establecer otra Religion in Bolivia; ó á que la Republica deje de profesar la Religion Católica-Apóstolica-Romana es traidor y sufrira la pena de muerte."

The Article of the Constitution of each one of these Republics concerning religion is certainly definite.

✓ Article IV, of the Constitution of Peru.

"The Nation professes the Apostolic Roman Catholic religion; the State protects it, and does not permit the public exercise of any other."¹

Article XIII, of the Constitution of Ecuador.

"The religion of the Republic is the Roman Catholic Apostolic, and all others are excluded. The political powers are bound to respect it, to cause it to be respected, and to protect it in its liberty and all its other rights."²

Article II, of the Constitution of Bolivia.

"The State recognizes and maintains the Roman Catholic Apostolic religion, and prohibits any other public worship, excepting in the Colonial territories, where there will be toleration."³

Emile De Laveleye, the Belgian publicist, in an article, "The Civil Government and the Papacy," writes:

"In the Concordat with the Republic of Ecuador, in 1862, there is the following stipulation:

"The Roman Catholic and Apostolic religion is to continue to be the religion of the Republic of Ecuador. Consequently no other worship may be practiced nor any other sect tolerated in the Republic."

¹ "History of Peru," by Clements R. Markham, Chicago, Charles H. Sergel and Company, 1892, page 515.

² Bureau of the American Republics, Washington, U. S. A. Ecuador. Bulletin No. 64, Revised to April 1, 1894, page 114.

³ Bureau of the American Republics, Washington, U. S. A. Bolivia. Bulletin No. 55, Revised to July 1, 1893, page 116.

"When freedom of worship was proclaimed in Mexico, the Encyclical Letter of December 15, 1856, denounced it to the world as an abominable act, destined to corrupt men's minds and to root out the holy religion; *ad populorum mores animosque corrumpendos ac detestabilem teterrinamque indifferentismi pestem propagandam.*"⁴

The Pope's denunciation of freedom of worship "as an abominable act" brought forth fruit in Latin America. Take two instances in Peru.

(1) The Rev. Francis G. Penzotti, a Methodist Episcopal minister, was arrested in April, 1889, in the town of Arequipa at the instigation of the Roman Catholic Bishop of Arequipa, who observed him selling a New Testament in the street, and kept in prison until the civil authorities in Lima ordered his release. In Callao, on the following 25th of July, the Rev. Mr. Penzotti was again arrested on the complaint of a Roman Catholic priest. It was alleged that in conducting religious services Mr. Penzotti had violated the Constitution of Peru, but it was proved that these services, at which the Scriptures were read and expounded, were private and within closed doors, and so, by the decision of the court, he was adjudged to be innocent of the alleged offense. What a picture of religious persecution is presented in the following sentence from an editorial, "Release of Mr. Penzotti," in the *New York Bible Society Record*:⁵

⁴ *The Forum*, New York, April 1888, page 132.

⁵ April 16, 1891, pages 52, 53.

"Imprisoned for more than eight months, on an accusation presented and urged by a Roman Catholic priest, the Rev. José M. Castro; charged with the offense of violating the law in holding unauthorized religious services; kept in a dungeon after he had once and again been adjudged guiltless by the tribunals before which his adversary had summoned him; denied the privilege of bail; shrinking with inexpressible loathing from the filth and impurity of the cell in which he spent two hundred and fifty nights with thirty or forty criminals; refusing to listen to the whispered suggestion that proceedings might be discontinued if he would agree to leave Peru; constrained to send his daughters out of the country, lest without a father's protection they might become victims of a foul conspiracy; and ever hopeful that his sufferings would eventually lead to the promulgation of religious liberty in Peru,—he is now vindicated and set free."

In a letter, written in prison, shortly before his release, Mr. Penzotti said:⁶

"The Supreme Court took a recess until the middle of March, but in pursuance of a cablegram from Washington the Minister of the United States, with the assistance of the Italian Minister, induced the authorities to convene the Court for a special session in vacation in order to hear the arguments in the case of the offense with which I am charged. Two sessions were held and the Court has the matter now under advisement. I do not write any more about it, for the newspapers will give you more light than I can.

"I am not sure when I shall be set free, but very possibly it may be within a week. There is a national agitation about my imprisonment, and the attitude of people in foreign lands has contributed not a little to the

⁶See *Bible Society Record*, New York, April 16, 1891, page 52.

movement. The press almost unanimously has raised its voice against such abuse and intolerance."

The press did its duty, but neither prelate nor Pope uttered a syllable "against such abuse and intolerance."

(2) An Associated Press dispatch, dated Lima, Peru, February 28, 1896, states that Dr. Thomas B. Wood labored in Peru at the peril of his life, that *El Obrero*, a paper published in Callao, contained threats against the missionary, and that steps to provide for his safety were eventually taken at the instance of the United States and Great Britain. From Callao, under date of February 4, 1896, Dr. Wood writes of the attacks by the priests on our educational work, which aim at nothing less than our banishment from Peru. He speaks of the necessity of guarding against these attacks, by which he had been greatly distressed in recent months, his opponents promising themselves the pleasure of seeing our schools closed by the authorities. To this end they were centering their attention, even to the neglect of former methods of persecution, such as stoning of houses and persons. He says that we have just suffered defeat in one of our suburban centers, where all meetings are now closed completely under stress of "persecution carried to the length of pouring kerosene in at the window and attempting to fire the place."

II. A brief examination of the existing marriage laws.

By the law of the Roman Catholic Church no marriage in South America is considered valid except under the specific provisions of the Council of Trent. Upon this point the Codes are explicit. As witness:

(1) THE ECUADORIAN CODE.

Dr. Thomson writes:

"The following extracts from the Civil Codes of Ecuador and Peru (which latter is used also by Bolivia, just as Paraguay uses the Civil Code of Argentina) are intended by me as proof absolute that marriage legal between two Protestants is impossible in either of these three countries:

"The 100th Article of the Ecuadorian Code says:

"'It belongs to the ecclesiastical authority to decide concerning the validity of a marriage that it is sought to contract, or that has been contracted.'

"Article 114 of the same Code says:

"'Those who without (not) being Roman Catholics may desire to contract marriage in Ecuador must subject themselves to the prescriptions of the civil and canon laws.'"

Dr. Thomson comments as follows:

"It is well known that marriage according to the Papal teaching is a sacrament; it ought also to be well known that nowhere, at any time, have the authorities of that Church 'prescribed' the formalities that will constitute a 'valid' marriage between two heretics; and as they have not, those who live in Ecuador and are not Roman

Catholics, if they resolve to get legally married in that country, have absolutely no other way to carry out their purpose but by becoming Roman Catholics; i. e., by forswearing their own faith if they have any. This course of procedure on the part of the Roman Catholic Church shamelessly provokes hypocrisy—a hypocrisy with which she is well enough content, as it involves the outward show of submission.”

(2) THE PERUVIAN CODE.

“Article 156 of the Peruvian Code, which is also the Bolivian, says:

“‘Marriage is celebrated (legalized, solemnized, contracted) in the Republic in accordance with the formalities established by the Church in the Council of Trent.’”

On this Dr. Thomson observes:

“This Article indicates the reason why Protestants can not be legally married either in Peru or Bolivia. The reason is this: The Council of Trent has made no provision, absolutely none, for the marriage of Protestants, or heretics; i. e., where both contracting parties are heretics. I have read the decree ‘*Tametsi*’; it makes no provision for, has no remote reference to, the marriage of two Protestants, and I venture to make the general statement that there is not, nor ever has been, a Roman Catholic country (one in which the State favors the Roman Catholics) where two Protestants could secure the civil or ecclesiastical recognition of the validity of a marriage performed in the manner referred to in the decree ‘*Tametsi*.’ It never would have been in the Argentine Republic, the freest in South America.”

After reading Dr. Thomson’s statement concerning the Council of Trent and the decree *Tametsi*,

it will be well to examine what eminent Roman Catholic authorities say on this subject.

Section 588 of the "*Acta et Decreta*" of the great Council held in Rome in 1899, of the Bishops and Archbishops of Latin America, states:

"Among the faithful matrimony can not be granted, except at one and the same time it be a sacrament; and therefore, whatever other union there may be among Christians, of a man and a woman, apart from a sacrament, even if made by the force of the civil law, is nothing else than a shameful and pestilent concubinage (*turpis et carnalis concubinatus*). . . . Therefore, let the faithful be taught in our regions, in all of which, without exception, the decree '*Tametsi*' of the Council of Trent is unquestioningly promulgated and received, that no marriage is contracted without the presence of the proper priest, and that the offspring begotten from a civil union is illegitimate before God and the Church (*et prolem ex civili conjunctione procreatam illegitimam esse coram Deo et Ecclesia*)."⁷

The Most Rev. Paul N. Bruchesi, Roman Catholic Archbishop of Montreal, issued a Pastoral, April 7, 1901, in which he said:

"In consequence of this celebrated decree, in order that a marriage between two [Roman] Catholics be valid in places where the Decree of the Council of Trent has been proclaimed, it is necessary that the proper parish priest and two witnesses be present. Therefore, no matter what may be the dispositions of the civil law in such matters, a marriage celebrated before a priest who is not the parish priest of one at least of the contracting parties, or a priest commissioned by the parish priest, or

⁷ See editorial, "Civil Marriage Among [Roman] Catholics," in *The Independent*, New York, May 17, 1900, pages 1210-1211.

the bishop, is entirely null. And with greater reason would it be so if the marriage had taken place before a mere civil official, or else a Protestant minister.”⁸

The *London Tablet*—a recognized authority among Roman Catholics in the English-speaking world—in its issue of February 9, 1901,⁹ in reviewing a work, “Matrimony and Canon Law,” says:

“We can not recommend to the clergy a better book on the subject than the treatise of Dr. Deshayes. The decree ‘*Tametsi*’ has never been published in Great Britain. In many countries it has been duly published and binds all baptized persons; in others it has never been published at all; in others again it has been published for [Roman] Catholics, but does not bind non [Roman] Catholics. A number of appendices are given at the end of the volume containing useful matter, among which we may especially mention one in which the author gives a very full list of the places in which the decree ‘*Tametsi*’ has or has not been published, or in which it binds only those who are of the household of faith.”

The *Tablet* states that, “in many countries,” the decree *Tametsi* “binds all baptized persons,” and an American Roman Catholic paper *The Western Watchman*, of St. Louis, “could wish” that this decree “were in full force over all baptized people.”

The *Western Watchman*, which Cardinal Satolli indorses as “a stanch defender of the Church and supporter of Christian truth and morality,”¹⁰ has, in its issue of December 10, 1903, an editorial, “Burn-

⁸ *The Tablet*, London, April 27th, 1901, page 659.

⁹ Page 211.

¹⁰ *The Catholic Mirror*, Baltimore, June 3, 1893, page 6.

ing Their Bridges," which states in its opening sentence: "Bishop Burke, of St. Joseph, on Sunday last, publicly excommunicated a whole [Roman] Catholic family of that city; a daughter for being married by a Protestant minister; the other members of the family for being witnesses and approving by their presence the sacrilegious ceremony," and asserts in its closing paragraph:

"We could wish that the Declaration of Benedict XIV for Holland were not extended to this country. At present [Roman] Catholics¹¹ married to Protestants out-

¹¹In view of the fact that some people seriously object to the Church of which the Pope is the head, being called "the Catholic Church," and his followers, "Catholics," the writer has deemed it wise in every instance in this volume to use language that is not only thoroughly respectful, but has been employed by the very best authorities in the Church of Rome. The London *Tablet*—the organ of English Roman Catholicism—April 2, 1904, page 530, states concerning Cardinal Newman: "No one rendered greater service to the Roman Catholic Church than he;" reports on page 540 of its issue of April 4, 1903, an Address of Cardinal Vaughan, in which he said, "I would now say to you all, Use the term Roman Catholic; claim it; defend it; be proud of it," and asserts June 18, 1904, on page 971: "Cardinal Merry del Val recently said, 'The Press must make it clear to Roman Catholics that the Sovereignty of the Holy Father is one thing, and his claim upon this or that territory another.'" Leo XIII—the pontiff who "deeply regrets" that "great and flourishing nations were dragged away in an evil hour from the bosom of the Roman Church"—in his Encyclical Letter of June 20, 1894, "The Reunion of Christendom," speaks twice of "The Roman Church," and five times this phrase appears in his Encyclical Letter of June 20, 1896, "The Unity of the Church." (See the "Great Encyclical Letters of Pope Leo XIII;" New York, Benziger Brothers, Printers to the Holy Apostolic See, 1903, pages 306, 309, 378, 379). The Baltimore *Catholic Mirror*, August 16, 1890, in giving an account of the death of Cardinal Newman, speaks of his "Sympathy with Romanism," and *The York Freeman's Journal*, September 24, 1887, in an editorial uses the word "Papists." This word, though used by a highly cultured Roman Catholic editor, will find no place in this book.

side the [Roman Catholic] Church are validly married, provided the Protestant party is baptized. We could wish the decree of the Council of Trent were in full force over all baptized people; then the impediment of infidelity would make all other mixed marriages invalid. There is no use mitigating the [Roman] Church's laws for people who avail themselves of a general stock law of the State to enter into the business of bringing up an infidel offspring. Such public indecency should bar them forever from the [Roman Catholic] Church."

Dr. Thomson states:

"In the Republics we are chiefly referring to, the intervention (sincere) of the Roman Pontiff would be decisive and immediate. Let Leo XIII make it known that he desires facilities to be given in all Roman Catholic countries for the valid marriage of two Protestants without infringing upon what they call the rights of conscience, and let him instruct his Metropolitans and Diocesans to promulgate and urge the fulfillment of that desire of the Pope from all their pulpits, and the thing in Peru, Ecuador, and Bolivia will be done as if by magic."

The Right Rev. Dr. Edward Herzog, Bishop of the Old Catholic Church, in a letter written from Berne, Switzerland, March 11, 1898, states:

"In matters relating to marriage, the Roman Catholic Church can, if she will, practice the largest liberality. The Pope can, without violating any adopted dogmatic principle, consider any marriage legal in any country consummated by a civil officer as soon as it is assured that the marriage is the free act of the contracting parties, and that there are no legal difficulties in the way."

When the validity of the marriage between Miss Wood and Mr. Hazeltine, Protestant residents of

Callao, Peru, was in question, the Peruvian Secretary of State said:

"According to Article 159 of the Civil Code, marriages are celebrated in the Republic with the solemnities established by the Church at the Council of Trent;

"That Article 157 of the same Code prescribes that those who, without observing the solemnities of the Church, surprise a priest into celebrating a marriage, and those who aid in or authorize the act, shall be punished in conformity with the Penal Code;

"Also, according to the tenor of the cited dispositions, a marriage which has not the requisites stipulated by the laws is not considered to be a marriage, and can not produce the effects given by the laws to a marriage validly contracted."¹²

An editorial in *The Buenos Aires Herald*,¹³ "A Disgrace to Peru," comments upon the official deliverance of the Secretary of State for that Republic in respect to valid marriage as follows:

"It is a most remarkable state of affairs when in this year of grace 1895, there is a so-called Republic on the American continent, pretending to be civilized and even Christian, which will allow and recognize no marriage save such as are performed by the Roman Catholic Church as established by the Council of Trent; but such is the case and that in Peru."

Three sentences from an editorial, "Protestant Marriages in Peru,"¹⁴ compel Americans to *think*:

"Protestants, by the laws of Peru, can not contract legal marriages or have marriages other than Roman

¹² *The Buenos Aires Herald*, December 27, 1895, pages 2, 3.

¹³ Issue of December 29, 1895. See *La Prensa*, Buenos Aires, December 26, 1895, pages 5, 6. See also *La Nacion*, Buenos Aires, December 30, 1895, page 5. ¹⁴ *The Buenos Aires Herald*, December 27, 1895.

Catholic marriages registered. Peru can not put Protestants outside the pale of civil law, can not repudiate their marriages and make illegitimates of their children. This would be an outrage on civilization, which the United States can not allow to be perpetrated on its children."

Madam Clorinda Matto de Turner, who is intellectually one of the leading women of Peru, in a letter bearing date December 20, 1895, states:

"In Peru no other marriage is recognized by the laws of the State than that which is celebrated by the Roman Catholic Church, according to the ritual of the Council of Trent, to which all residents in the Republic must submit themselves, forasmuch as the marriages contracted under any other form can not be inscribed in the civil register, nor have effect before the law, unless they receive the blessing of the parish priest under whose certificate the inscription is made in the register. Until the law is modified there can be no valid marriage other than that above described, since all citizens are obliged to respect and comply with the laws of the country in which they live."

The Rev. Dr. Thomas B. Wood, writing from Callao, Peru, under date of March 16, 1897, says:

"In Bolivia, a few years ago, the President of the Republic had a Protestant governess for his children. She was desired in marriage by a Protestant. The President did everything in his power to find a way for them to be married so as to secure the legal effects, and could find none. They went to Chili and got married there under the civil marriage law. Returning to Bolivia, their marriage was valid for civil effects under an article in the Code. I know the parties personally, and have baptized one of their children."

In a letter written to *The Chicago Record* from Guayaquil, Ecuador, July 12, 1899, by William E. Curtis, formerly United States Commissioner to the South American Republics, and published in the issue of that paper for August 8, 1899, Mr. Curtis, after observing that "it is expected at the next meeting of Congress a law will be passed granting freedom of worship in Ecuador to all religious denominations," says:

"The marriage law, however, has not been amended. No Protestant clergyman is allowed to perform the ceremony, and under the existing statutes no marriage is lawful unless sanctioned by a Roman Catholic priest. Children born after Protestant marriages are considered illegitimate and can not inherit property."

It is manifest from these statements that the Protestants in Peru, Ecuador, and Bolivia had a *real* grievance and one which might well command the sympathy of their co-religionists in more favored countries.

CHAPTER II.

FIXING THE RESPONSIBILITY.

THE agitation for a reform of the marriage laws in Peru, Ecuador, and Bolivia proceeded upon the assumption that the Roman Catholic hierarchy was responsible for its existence. This is denied in the communication of Cardinal Rampolla to Cardinal Gibbons, where he declares that the objectionable conditions are "solely dependent upon the civil laws in force" in the Republics named. Let us examine this contention. The experienced and well-informed South American missionary, Dr. John F. Thomson, commenting on the assertion made by Cardinal Rampolla, says:

"This is another instance of the manner in which the Papacy rewards those of its unhappy henchmen who do its dirty work. As soon as the scorn of the world is awakened and directed against some form of oppression originated and maintained by their priestly influence, they retire to their cloisters, fold their hands over their pious breasts, and proclaim themselves unworldly and simple-minded men, whose sole business is with the altars of the Lord. The hatred, the torrents of human blood that have drenched the soil and cursed the people of the nations

that have obeyed them, are all to be attributed to the action of Parliaments and Congresses composed of laymen.

“Permit me to offer you a few concrete cases demonstrative of the fact that the ‘state of things’ complained of does not depend solely on the civil laws in force in the lands referred to. The capital of Bolivia is movable at the discretion of the government. In 1891 it was located at the city of La Paz. In that year Señor Aranzet, a Protestant, and colporteur of the American Bible Society, was working in La Paz. He desired to be legally married to a Peruvian girl, also a Protestant, and residing in the capital. Aranzet, hearing that I was in La Paz, called upon me to officiate at the marriage, he being also a Methodist. I consulted Colonel Anderson (of Ohio), then United States Minister to Bolivia. Mr. Anderson took a lively interest in the case, and accompanied me in search of information to the private residence of the gentleman who stood at the head of that department of the government directly concerned with our business. He was the very highest authority on such a question. He told us that ‘the legalization of such a marriage was impossible in Bolivia; no such marriage had ever been legalized in that country; the only marriage having the civil effects of legal matrimony in Bolivia must be celebrated in conformity with the decrees and canons of the Council of Trent.’ We ventured to ask him if he did not think that such a law militated against the temporal interests of his country by restricting immigration either to Roman Catholics or to such weak representatives of other faiths as would sacrifice their convictions of duty in order to get a wife. Without the slightest hesitation he replied that he so understood the case. He said that his educated countrymen, and especially the lawyers, were ashamed of, and disgusted with, the law as it stood, but that in the face of the overwhelming opposition of the clergy they were powerless to change it. We saw enough during our

three months' stay in Bolivia to accept his statement as entirely in accordance with the facts. Three words from the Pope to his lieutenant, the Archbishop of Bolivia, would abrogate these disgraceful laws. Will he speak them?¹

"As a sample of the religious toleration enjoyed in Bolivia I offer the following personal experience: I was traveling in Bolivia with General Thomas O. Osborne, the highly honored and able United States Minister so long accredited to the Argentine Republic, at that date on his way home via the Pacific. We were practically the guests of Colonel Anderson, and in daily contact with the civil magnates of the land. Under these favorable circumstances I commenced a series of religious meetings, had got the length of the twelfth or thirteenth, when the American consul begged me to desist in order to avoid bloodshed and riot. He said he had reliable information of a plan to bring in a band of Indians from the neighboring hills, who would attack the 'tambo' or caravansary where the meetings were held by night, make an end of us with their slings and bludgeons, and slip off in the darkness, leaving the evidence of their crime, but no trace of the criminals. In point of fact, our last meeting broke up in the midst of a frightful uproar, produced, chiefly, by the hysterical vituperations and screams of bigoted women, and I slunk back through the shadows to my hotel, not knowing at what turn I might get my skull cracked by an Aimará club.

"Having resided in South America for over forty years, I know, and am prepared to prove, that the Roman clergy have opposed and openly fought every step taken

¹ Compare the religious toleration enjoyed by a Protestant missionary in Bolivia, as presented by Dr. Thomson in the following paragraph, with the religious toleration enjoyed by Roman Catholic missionaries in the United States, as presented by the Rev. Walter Elliott, in his article, "Missionary Experiences," in the *New York Catholic World* for May, 1895. See Appendix D, page 228.

by the civil authorities in the direction of religious toleration.

"At one time the public (so-called) cemeteries were under the control of the priests. When so, no Protestant nor non-Romanist could bury his dead in them. During the dictatorship in Uruguay of that upright soldier, Colonel La Torre, an officer of a British gunboat, lying in the harbor of Colonia, died. His comrades asked permission of the civil authorities to bury him in the only graveyard attached to the city. The request was granted, and the burial took place. When the Roman priest heard of the facts he ordered the body to be exhumed and reinterred (practically in a ditch) outside of the walls of the resting-place he declared sacred to the dust only of Roman Catholics. A peremptory telegram from the dictator, humiliating and scorching the intolerant ecclesiastic, ordered the body of the deceased man to be restored to the cemetery at the public expense, and with such honors and ceremonies as his friends deemed fitting. To-day the cemeteries in Uruguay and Argentina are, in reality, public, and the dead are permitted to sleep unmolested.²

"The Argentine Republic stands unchallenged as the leader in popular education among all the countries of South America. Not so long ago (say twelve years), the priest considered himself *ex officio* an integral part of the corps of public teachers. He entered the school at any hour of his choosing, and, suspending all other instruction, proceeded to inculcate the dogmas of his Church. General Roca, and his Minister of Education, Dr. E. Wilde, determined to put an end to this. They sent a project of law to Congress, abolishing this exclusiveness, and forbidding

² When Sarah died Abraham said to the sons of Heth, "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight," and to this request there came the noble reply: "In the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

any religious instruction during regular school hours, but allowing that, out of them, any religion might be taught that the parents requested. The law passed, and is now in operation; not, however, without fierce opposition from the clerical party. Congress was asked to suffer some thousands of women to come in procession to the legislative hall and there present a petition to throw out the odious project. The petition was accepted and tabled, but the ladies were not allowed to bring it in the theatrical manner prepared.

"Formerly it was a very annoying and a very expensive affair for a Protestant living in Argentina to get legally married to a Roman Catholic. First, it cost him all the way from sixteen to two hundred gold dollars. This shameless speculation on the ability of the candidate to pay went so far that the writer addressed a letter to Minister Wilde begging him to obtain from the Archbishop a statement of the fixed price of such marriages, that he might be able to protect his parishioners against spoliation. The letter caused an immense outcry from the hungry priests and their abettors, but the Minister was inexorable, the curia was compelled to answer, and I was enabled to state, upon unimpeachable authority, that sixteen dollars in gold was the utmost that could be demanded. But, in the second place, the unhappy Protestant had to swear that he would never take the wife, or husband, as the case might be, to a Protestant Church, and that the children should all be baptized and brought up in the papal faith. Congress took the subject in hand, and passed a law declaring that the only valid marriage is that performed by a representative of the civil power. By the same law the question of the religion of the candidates was absolutely excluded. The fight against this just and sorely needed reform was so bitter that several priests had to be admonished or imprisoned by order of the civil judges."

Further light is thrown upon this important issue by a communication from the Rev. Dr. Willis C. Hoover, of Iquique, Chile, who, under date of September 3, 1897, writes:

"I have been an interested observer of all you have done in connection with the question of Religious Liberty in South America; and write to bid you Godspeed, and to assure you of my prayers and sympathy in this exceedingly important matter. Chile has been my home for eight years lacking two months, and, though rejoicing in greater liberty than the countries for whose welfare you are especially fighting, I think she would be helped by the moral influence of such a change as you are aiming to secure in her sister Republics. I notice that all the communications from Roman Catholic sources would give you and the innocent public to understand that it is the civil government that is to blame for the difficulties that are put in the way of accomplishing the passage of a civil marriage law. How far this is from being a true representation I leave you to judge, from the following circumstance which has occurred in this year of our Lord, 1897, in Iquique, Chile, where the civil marriage law is in effect, and has been for a term of years (since 1884).

"Bishop William J. Carter, of this diocese, has published, and caused to be posted upon the doors of the church here, a circular of which the following is a translation:

To [Roman] Catholics.

"Those married persons, whose marriages have not been performed by the Church, until this is done,

"'1. Can not receive the sacraments;

"'2. Nor be God-parents;

"'3. Nor be witnesses in marriage ceremonies;

"'4. Nor be inscribed as members in the societies [religious], nor receive scapularies;

“‘5. Nor have charge of any duty in the Church;

“‘6. Nor can funeral honors be celebrated for them.

“‘7. They shall be erased from every society and religious association.

“‘8. In the baptismal records their children shall be counted as illegitimate.

“‘9. They are public sinners.

“‘10. Their names shall be recorded in an especial book for the preceding ends.

“‘Signed.....

“‘July 6, 1897.’

“This is a brazen insult to the Government; and the matter came up in Congress in the form of a resolution of censure, which was passed about a month ago. This circular is an abbreviation of one which was sent to all the priests of the diocese, embodying all this and much more. You see by this that ‘eternal vigilance is the price of liberty,’ here, as elsewhere; also that it is not only for foreigners that the battle needs to be fought, but for the poor people of these lands who are trying to break away from the yoke that has bound them so long.”

The Rev. Dr. Charles W. Drees, for many years a missionary in the Neglected Continent, speaks of “the legislation which makes it impossible for a Protestant to contract marriage without betraying his conscience,” and to the question, “Who is responsible for its original enactment, and whence the influences which have hitherto successfully resisted all efforts to repeal or modify it?” replies: “Everybody knows that the Papal hierarchy is responsible for it, and it would seem perfectly easy to get the most abundant formal testimony of living men to

the fact." Speaking of the difficulty in securing such testimony he further observes:

"Yet the very difficulty is the most expressive proof of what is sought to be established. Why should men now in public life in the countries named hesitate to give ringing statements to the public of what they have not hesitated to declare in personal interviews, when we have applied to them, as occupying responsible public stations, to define to us what rights our people have under the law? Why should we be compelled to feel that a fair consideration of their public position and future usefulness to their native country should lead us to avoid compromising them by publishing their names or asking them to give affidavits to facts perfectly well known to them, to us, and to everybody? The reason is, that such statements would expose them to the action of those means which Rome still finds effective in suffocating protest, even when dungeon and stake are no longer at her disposal."

A communication from Lord Salisbury adds to our knowledge of Papal movements in those Republics. A few paragraphs from this letter, dated "Foreign Office, London, June 2, 1898," speak for themselves:

"With reference to the letter from this Department of the 28th of February respecting the position of non-[Roman] Catholics in the Republics of Peru, Ecuador, and Bolivia, I am directed by the Marquis of Salisbury to inform you that a report on the subject has been received from Mr. St. John, her Majesty's *Charge d'Affaires* at Lima. Mr. St. John states that the Roman Catholic religion is the only form of worship permitted by the Constitutions of Peru and Bolivia, excepting in the eastern

settlements of the latter Republic, and that, although the Constitution of Ecuador has been recently modified in a sense favorable to toleration, the fanaticism of the people in the interior is such that this important and liberal measure is nullified in practice."

The next paragraph states that "Protestant Churches exist both at Lima and Callao," "but no outward signs, showing that the buildings are places of worship, are permitted." The letter continues:

"Missionary work has always met with considerable opposition in the Republics. There are schools at Callao, under American missionaries, who have, however, had much difficulty in keeping them open. Some years ago an American missionary was imprisoned at Callao for selling Bibles publicly and for preaching to the natives. In 1895, missionaries of British nationality were driven out of the town of Cuzco after suffering some ill-treatment. They claimed and received compensation from the Peruvian Government, and subsequently returned to Cuzco. Their proceedings, however, led to fresh difficulties, and finally the school which they had founded was closed by a Government Decree."

"Quite recently some American missionaries who ventured into the interior of Ecuador as far as Riobamba and Ambata were insulted, and the authorities did not dare to interfere. Both in Peru and Bolivia the Roman Catholic clergy have the fullest support of the Government, though in Ecuador recently this has not been the case. Mr. St. John does not think it will be possible for some time to come to eradicate the spirit of intolerance which exists in the interior of these Republics. He considers that such a result can only be achieved by a complete reform in the system of education, and by more frequent communications with the outer world."

It must be manifest from these communications that Cardinal Rampolla's contention that the "state of things" is "solely dependent upon the civil laws in force in the Republics of Peru, Ecuador, and Bolivia," is contrary to the facts of history and the well-known policy of the Vatican when she chooses to exercise authority.³

³ Emile de Laveleye, the Belgian publicist, tells us that a Roman Catholic writer, the most highly approved at Rome, Mr. Louis Veuil-
lot, says, cynically: "When there is a Protestant majority we claim
religious liberty, because such is their principle; but when we are
in majority we refuse it, because that is ours." *The Forum*, New
York, April, 1888, page 132.

CHAPTER III.

APPEAL TO THE ROMAN HIERARCHY.¹

THE state of affairs as given in the preceding chapters was presented by the Rev. Dr. John F. Thomson to the Methodist Episcopal Ministers' Meeting of Chicago, Monday, April 2, 1894. At the close of his address the following resolutions were adopted:

"Whereas, It has been made evident to us that our Protestant brethren in the Republics of Peru, Ecuador, and Bolivia labor under oppressive disabilities that affect not only the profession of their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be legally married without being compelled to forswear their religious convictions; and

"Whereas, Our Roman Catholic fellow-citizens have repeatedly and emphatically professed that their Church, as a Church, is heartily in sympathy with the kind of religious freedom and liberty of conscience that obtains in the United States; and

"Whereas, We have every reason to believe that the influence of the Pontiff of the Roman Catholic Church would be immediately decisive, if heartily exercised through the clergy of the countries above named, in favor of legislation establishing such religious freedom as is

¹ Appendix A, see page 217.

so warmly approved by their colleagues in this Republic; and

“Whereas, It is well known that Pope Leo XIII is not adverse to so interposing his good offices to secure legislation in any direction that meets his approval; therefore,

“Resolved, That as representatives of the Methodist Episcopal Church in Chicago we forward the following request to Archbishop Ireland, asking him that he pass it on to Monsignor Satolli, in order that he may, in the most effective manner, bring it to the notice of the head of the Roman Catholic Church: In view of the repeated and warm approval, by the clergy and laymen of the Roman Catholic Church in this country, of religious freedom, as existing by law in the United States, we respectfully and earnestly request that the proper authorities of that Church use their good offices, under the direction of Pope Leo XIII, to secure for the Protestants of Peru, Ecuador, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country.”

These resolutions are signed by John Lee, John O. Foster, and M. M. Parkhurst as committee, and by N. H. Axtell as President, and J. T. Ladd as Secretary. To further the end of these resolutions a committee was appointed consisting of the Revs. John Lee, John O. Foster (whose place on the committee was afterward taken by the Rev. W. H. Holmes), and M. M. Parkhurst. A copy of these resolutions was forwarded to Archbishop Ireland, with a request for the aid of his influence and good offices. The communication was not acknowledged, nor was a second one of similar import, sent later.

As there appeared to be no hope of response from Archbishop Ireland, resort was had to Monsignor Satolli, the Papal Delegate, at Washington. Under date of June 22, 1894, a letter was sent to Monsignor Satolli, communicating to him the action of the Methodist Ministers' Meeting and setting forth the failure to secure a response from Archbishop Ireland. In this letter Monsignor Satolli was asked to reply to the following:

"1. Has Archbishop Ireland invited your attention to the action of the Chicago Methodist Ministers' Meeting of April 2, 1894?

"2. Will you, in the most effective manner, bring this request, a copy of which I inclose, to the notice of Pope Leo XIII?

"3. If so, when?"

To this no answer was received. On July 12, 1894, a second letter was sent to Monsignor Satolli of the same general character as the first, and requesting an answer to the three questions there specified. This time, to insure against possible miscarriage of the mails, the letter was registered. To this letter the Papal Delegate thus replied:

"Washington, July 31, 1894.

"Mr. John Lee, M. A., B. D.:

"Dear Sir,—Your letter of June 22d, and document dated July 12th, came duly to hand. The enclosed copy of the Encyclical Letter of our Holy Father is, I think, the most fitting reply I can make. Yours, very sincerely in Christ,

Francis Archbishop Satolli,

"Delegate Apostolic."

As there was nothing in the Encyclical Letter which had any immediate bearing upon the subject, it was decided to appeal directly to the Pope. On August 24, 1894, a letter, in which the complaint in detail was given, was mailed and registered. The failure to receive any assistance from Archbishop Ireland or from Monsignor Satolli was also noted. On December 25, 1894, a second letter was forwarded to the Pope with similar precautions of registration. To neither was there any answer whatever. Not concerning these two letters nor the ten subsequent ones could the Pope say: "Do American Protestants wish the Roman Pontiff to invade the province of the civil power, the very thing which the genius of Protestantism professes to condemn?" He was not requested to invade that province. The Chicago request said:

"We have every reason to believe that the influence of the Pontiff of the Roman Catholic Church would be immediately decisive, if heartily exercised through the clergy of the countries above named, in favor of legislation establishing such religious freedom as is so warmly approved by their colleagues in this Republic."

It also asserted:

"It is well known that Pope Leo XIII is not adverse to so interposing his good offices to secure legislation in any direction that meets his approval."

Leo XIII was neither reminded of O'Connell's memorable utterance, "I would as soon receive my

politics from Constantinople as from Rome,"² nor of the utterance of the editor of an Irish paper: "Appealing to the Pope not to persecute is like appealing to Satan not to tempt, or to the lion not to kill. It is part of the system to which he belongs, and if the old man were ever so willing he could not help it."³ He was, however, reminded that at the Columbian Roman Catholic Congress in Chicago, President Bonney, in his address of welcome to the officers and members of that Congress, invited attention to beautiful words of the aged Pontiff concerning this country and its people, in which he said: "I love them, and I love their country. I want the Protestants, as well as the [Roman] Catholics, to esteem me."⁴

On April 22, 1895, a registered letter was forwarded to Cardinal Gibbons in Baltimore, setting forth, as in the letters to the other prelates, the grounds of complaint and the release asked for. As in the case of the letters to the Pope, no notice of this communication was taken beyond the notification of the postal authorities that receipt of the letter had been duly acknowledged. A few weeks later it was learned that Cardinal Gibbons was going to visit the Pope. On May 20, 1895, a second effort was

²O'Connell Centenary Record, 1875, Ch. IX, page 530, Dublin: Joseph Dollard, 13 and 14, Dame Street, 1878.

³See editorial, "Romanism and Religious Liberty," in *The Christian Advocate*, Belfast, November 9, 1894.

⁴*The Chicago Herald*, September 5, 1893.

made to reach the cardinal at Rome, this time with better results. A reply was received as follows:

“Rome, June 14, 1895.

“Mr. John Lee: Dear Sir,—In reply to your favor of the 20th ulto., I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Ecuador, and Bolivia to the Cardinal Secretary of State. His Eminence now writes me as follows:

“‘The letter written to Your Eminence by Mr. Lee, of Chicago, has reference to a state of things solely dependent upon the civil laws in force in the Republics of Peru, Ecuador, and Bolivia. Nevertheless, as Your Eminence has been pleased to communicate to me the said letter, I have written to the Apostolic Delegate in the above named Republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages. In communicating this to Your Eminence, and taking it upon myself to call the attention of the Holy See to the information which the aforesaid delegates will send, I am,’ etc.

“In availing myself of the opportunity to tender you my best wishes for your welfare, I am, dear sir,

“Yours sincerely in Christ,

“J. Cardinal Gibbons.

The letter of inquiry sent by the Papal Secretary of State to the Apostolic Delegate of the Republics concerned was not responded to for nearly nine months. November 14, 1895, a letter was addressed to Cardinal Gibbons in Baltimore, asking him when, in all probability, the committee might expect a letter from the Papal Secretary of State. A few days

later a letter arrived from the cardinal's secretary in which he said:

"His Eminence desires me to say, that up to the present he has received no further information on the subject. The full correspondence he has already communicated to you in a previous letter. Since then he has received no word on the subject from any one. Anything in future interesting to you that he may receive he will find great pleasure in communicating to you."

March 2, 1896, a third letter was addressed to the Pope, inviting his attention to the fact that the Chicago press had strongly indorsed the movement to secure religious liberty for Protestants in South America, and that words of strong encouragement concerning the wisdom of this movement, and the stern necessity for it, had come from persons of international reputation. On the next day—March 3d—a letter was received containing two communications, one from the Papal Secretary of State, and the other the following letter from Cardinal Gibbons's Secretary, the Rev. William A. Fletcher:

"Cardinal's Residence, 408 North Charles Street,
Baltimore, Md., February 29, 1896.

"The Rev. Dr. John Lee:

"Rev. Dear Sir,—In accordance with instructions received from the Cardinal Archbishop of Baltimore, I inclose a transcript of Cardinal Rampolla's letter relative to the matters brought to his attention by your request.

"It was the original intention to supply you with a translation of the document. Your address was not known

to His Eminence until the eve of his departure for New Orleans, and the matter was postponed to await his return. In the meantime, it has occurred to him that you would perhaps prefer to have the words of the original. This copy has been prepared accordingly. Should you, in addition desire a translation, His Eminence will be pleased to forward it to you. Respectfully yours,

“William A. Fletcher.”

A request was made that Cardinal Gibbons furnish the translation. A few weeks later the translation arrived. In connection with Cardinal Rampolla's letter and Cardinal Gibbons' translation attention is invited to two things:

1. Cardinal Rampolla's letter, dated Rome, November 30, 1895, is mailed to Chicago from Baltimore, February 29, 1896, the very day on which the newspapers of the world announced that the Peruvian Government had ordered the preparation of a resolution to be submitted to Congress providing for the registration of Protestant marriages. This detention of the communication for nearly three months is hardly in accord with the cardinal's assurance that “anything in future interesting to you that he may receive he will find great pleasure in communicating.”

2. The cardinal does not translate all of “the document.” In his translation he omits the date of the letter and the place from which it was written. The omitted portions are inclosed in brackets.

Cardinal Gibbons, in the first letter, translated "Signor" by the English word "Mister," and in the second letter by the word "Reverend," though the Cardinal Archbishop of Baltimore knows that the Italian word for "reverend" is not "signor," but "reverendo."

Herewith is appended Cardinal Rampolla's letter:

"No. 27,677.

"Roma, 30 Novembre, 1895.

"Signor Cardinale Giacomo Gibbons, Arcivescovo di Baltimora:

"Eminentissimo e Reverendissimo Signor mio Osservantissimo,—In seguito ai colloqui avuti con l'Eminenza Vostra, io scrissi, come già le partecipai il 12 Giugno scorso, a Monsignor Delegato Apostolico nelle Repubbliche del Perù, della Bolivia e dell'Equatore, per avere precise informazioni sulle norme che in dette Repubbliche regolano la condizione dei Protestanti così riguardo all'esercizio del loro culto come riguardo alla celebrazione dei matrimonii. Non avendo tardato quel Pontificio Rappresentante a corrispondere al mio invito, sono ora venuto a conoscere che nel Perù i Protestanti, lungi dall'essere sottoposti a condizioni restrittive della loro libertà religiosa, godono di una tolleranza anche maggiore di quella che sarebbe consentita dalla Costituzione, come dimostra il fatto che nel Perù, e segnatamente in Lima e nel Callao, vi sono varie Cappelle Protestanti, tenute dagli Anglicani e dai Metodisti, i quali vi danno anche delle Conferenze settimanali. Ciò quanto all'esercizio del culto.

"Riguardo poi alla celebrazione dei matrimonii, lo stesso Monsignor delegato riferisce che, sebbene la Costituzione Peruana non riconosca altra forma valida di matrimonio che quella determinata dal Concilio di Trento,

nondimeno avviene che i Protestanti si sposino religiosamente avanti il Ministro della loro confessione, e civilmente nella Legazione o Consolato del rispettivo paese. Altrettanto avviene riguardo ai matrimoni nelle Repubbliche dell'Equatore e di Bolivia, nelle quali l'esercizio del culto è regolato da apposite sanzioni Costituzionali, di guisa che la Santa Sede può ingerirsene menomamente.

"Tutto ciò ho creduto opportuno di comunicare all'Eminenza Vostra, da cui mi furono a suo tempo trasmessi i reclami del Signor Giovanni Lee, e mentre lascio al giudizio di Vostra Eminenza di renderne consapevole, se crede, lo stesso Signor Lee, mi è grato rinnovarle i sensi della profonda venerazione, con cui Le bacio umilissimamente le mani e mi pregio raffermarmi.

"Di Vostra Eminenza

"Umilissimo Devotissimo Servitor Vero

"M. Card. Rampolla."

The following is Cardinal Gibbons's translation of the letter of the Papal Secretary of State:⁵

"[No. 27,677.

Rome, November 30, 1895.]

"To Cardinal James Gibbons, Archbishop of Baltimore:

"Most Rev. and Eminent Sir,—In consequence of previous interviews held with Your Eminence, I wrote, of which fact you were informed on the 12th of June, 1895, to the Apostolic Delegate for the Republics of Peru, Bolivia, and Ecuador, to obtain precise information as to the legal status of Protestants there, regarding the free exercise of religious worship and the celebration of marriages. The [pontifical] representative of the Holy See promptly complied with my request; and now I am in position to state that the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a

⁵ Appendix B, see page 222.

larger degree of toleration than is compatible with a strict construction of the political constitution of these countries. This is evidenced by the fact that in Peru, especially in the cities of Lima and Callao, there are several Anglican and Methodist chapels where weekly conferences are held.

"As to the solemnization of marriages, the delegate informs me that, whilst the constitution of Peru recognizes no other form [as valid] than that prescribed by the Council of Trent, Protestants do, as a matter of fact, wed with religious ceremony in presence of their ministers, and civilly before the consuls and ambassadors of their respective countries. The same condition of things relative to marriage exists in Bolivia and Ecuador, where the exercise of religious worship is regulated by special constitutional enactments, with which, however, the Holy See can not interfere.

"Having in due time received from Your Eminence the representations of Rev. John Lee, I deem it opportune to communicate to you the results of my inquiries, so that you may, according to your judgment, transmit them to the Reverend gentleman. [I am pleased to renew to you my sense of profound reverence, humbly kissing your hand and begging to reaffirm myself Your Eminence's

"Most Humble, Devoted, and Faithful Servant,]

"M. Cardinal Rampolla."

CHAPTER IV.

FURTHER INVESTIGATION.

THE communication of the Cardinal Secretary of State contained claims which warranted further investigation. At the request of Bishop John H. Vincent, who had been appealed to by the committee to secure if possible, a careful and authoritative examination of those claims, the Rev. Dr. Thomas B. Wood, of Callao, Peru, a missionary of recognized standing, experience, and judgment, consented to furnish the desired information. His letter bears date of March 16, 1897. The following points were considered:

1. Cardinal Rampolla makes the statement, "The Protestants in Peru are far from being restricted in the free exercise of their worship." Upon this Dr. Wood thus comments:

"The constitution forbids us publicity for our worship. That is the only restriction that makes us any serious trouble. The same restriction exists in the Chilian constitution, where all trouble has been lived down. The trouble grows out of the indefinable vagueness of publicity. The clericals claim that our meetings are public (and therefore criminal) when not absolutely secret. The Liberals claim that meetings under private auspices are not public meetings. The latter interpretation has been

upheld by the executive authorities of all grades in different cases in both Callao and Lima, tested up to the National Cabinet. One case (Penzotti's) went through the courts, clear up to the Supreme Court of the nation, and justified this interpretation. But the clergy still clamor against us as criminals. In Chili such clamor was silenced by an act of Congress officially interpreting the constitution as not forbidding worship under private auspices. We will get that in Peru sooner or later, or, better still, a reform in the constitution, which at present is inconsistent with itself in that it guarantees the right of association 'in public or in private' for pacific purposes. This alone would give us ample freedom were it not for the restrictive clamoring of the clergy against us. This restrictive clamoring continually holds us up as clandestine and criminal—with no rights that anybody is bound to respect—deserving to be banished, or imprisoned, or overwhelmed with mobs. The clerical organs applaud unlawful outrages committed on us, and preachers enthuse their audience with the cry, 'Death to Protestants!' These facts should have modified the statement of the Papal Delegate to Rampolla, so that the latter would not have reported that we are 'far from being restricted in the free exercise' of our worship."

2. Cardinal Rampolla declares, "The Protestants in Peru are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries." This declaration is met with the following rejoinder:

"This is false. Protestant worship has had toleration in Peru ever since the independence, 1821, when General San Martin proclaimed liberty of worship. Subsequently General Santa Cruz proclaimed a penal code that went to the opposite extreme, affixing the death penalty to attempt at introducing unofficial worship. But that was soon

done away with. The present constitution dates from 1860, and found Protestant worship tolerated in the land, took for granted its existence and restricted its publicity, without defining the limits of the restriction. No law has been enacted defining those limits. Meanwhile the constitution says in Article 14: 'No one can be compelled to do what is not required by law nor hindered from doing what is not prohibited by law.' Meanwhile our enemies have sought in vain for a law under which we could be forbidden to worship as we are accustomed to do. Everything that could be done by legal and ecclesiastical skill and influence to find some 'strict construction' under which we could be condemned, has been tried, and tried again and again, and failed. It is false to say that we use more liberty than strict construction allows."

3. Cardinal Rampolla's representation, expressed in the two preceding quotations, "Now I am in a position to state that the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries," calls forth this reply:

"It is doubly false to set forth, as the two foregoing quotations seem to do, that we are acting in defiance of law under tolerant leniency from the Roman Catholic Church.¹ The truth is we are carefully and conscientiously

¹The Rev. Dr. Henry Cooke, a distinguished Irish Presbyterian clergyman, said on one occasion concerning Daniel O'Connell: "Lest it should, however, be called ill manners, I will not accuse Mr. O'Connell of telling an historical lie; but I must say with the good-natured Scotsman, 'He's a great economist of truth!'" *The Repealer Repulsed*, page 100. Belfast: William McComb, 1 High Street, 1841.

acting within the limits of the law, as interpreted by lawful authority, and all our difficulty grows out of the unlawful intolerance of the Roman Catholic clergy. The Papal Delegate in Lima must have known this, and ought to have so reported it to his superior in Rome. Rampolla does not report Macchi's words, so we can not tell which of them is to blame for the attempt to throw the blame of our distresses on the politicians of Peru and give credit to the clergy for the toleration we enjoy. The politicians have long been struggling to free their land from intolerance. Their successive constitutions reveal this. The whole body of their legislation reveals it. Their treaties with other nations are full of it. Their faith is pledged with all Christendom to realize it. Their treaties with China and Japan contain 'the most favored nation' clause, pledging them to the pagan world as well as to Christendom in the modern principle of toleration. Under these pledges Anglicans, Jews, and Confucianists have enjoyed toleration in Peru for decades. The present difficulties began with the Methodists, not because they used more toleration than others, but because they exerted an influence different from the others. Monsignor Macchi was sent to Peru about the time that Satolli was sent to the United States. His residence in Peru has been marked by systematic resistance to the new influence. Some of the politicians have loaned themselves to that resistance. It is not a question of strict or loose interpretation of law, but of consistency or inconsistency in administration of law."

4. Cardinal Rampolla says: "This is evidenced by the fact that in Peru, especially in the cities of Lima and Callao, there are several Anglican and Methodist chapels where weekly conferences are held," to which Dr. Wood thus gives answer:

"These words compel the reader to suppose that the constitution contains something that involves a prohibition of Anglican and Methodist chapels and their service, so that the existence of such chapels and services evidences 'a larger degree of toleration than is compatible with a strict construction of the political constitution.' Not so. There is nothing of the sort in the constitution. It takes for granted the existence of dissident worship, and restricts it as to its publicity, but lays not a shadow of prohibition on its existence, or on the existence of the chapels in which it is held."

5. Cardinal Rampolla's affirmation, "The constitution of Peru recognizes no other form of marriage as valid than that prescribed by the Council of Trent," Dr. Wood most emphatically denies:

"False! The constitution says nothing about marriage, and makes no reference to the Council of Trent whatever. Here the blame rests on Macchi, as Rampolla states that 'the delegate informs' him to that effect. The delegate must have known better."

6. If Cardinal Rampolla misrepresents the Apostolic Delegate concerning "the constitution of Peru," then the cardinal must bear the blame, for as Dr. Wood observes:

"Possibly, after all, the fault is Rampolla's and not Macchi's. The latter may have reported correctly a reference to the Council of Trent found in the Civil Code, and the former may have allowed himself to attribute it to the constitution and exaggerate it at the same time, giving it the form quoted. As quoted it serves a purpose, giving the reader a concrete example of a constitutional provision whose strict construction would exclude the toleration

which in fact exists, and thus fortify the previous reference to strict construction of the 'political constitution.'"

7. Cardinal Rampolla asserts, "Protestants do, as a matter of fact, wed with religious ceremony in presence of their ministers, and civilly before the consuls and ambassadors of their respective countries." On this assertion Dr. Wood comments as follows:

"This seems to say that we enjoy in Peru great liberty due to the liberty-loving tolerance of the dominant Papacy, despite the restriction and exclusive constitution! The truth is, we did enjoy that liberty before Macchi came, and crowded to the front his innovations on the hospitable customs of the people and on the liberal tendencies in the legislation of Peru. Since then we have suffered wave after wave of hostility from those elements among the people which are controlled by him, and from those persons in power who stand in awe of him, with outrageous infractions of law in our persecutors, and the still more distressing imputation against us that we are law-breakers, while we are loyally and conscientiously and carefully keeping the laws as defined by lawful authority. We do, indeed, wed, as Rampolla says, but our marriages are treated as infamous by Macchi's organ in Lima and other clerical organs throughout the land, and are outlawed by an extreme executive decree embodying the innovation in the interpretation of the constitution and laws which reads into them the exclusiveness clamored for by those same organs."

8. Cardinal Rampolla's attention is invited to the fact that, viewed in the light of the religious liberty that prevails in the United States of America,

the movements of Monsignor Macchi in Peru are far from commendable. Says Dr. Wood:

"Since the coming of Monsignor Macchi, the Apostolic Delegate, to Peru, we have been falling under a series of new restrictions beginning in December, 1893, with a local decision excluding our marriages from civil registry in Callao, and ending in November, 1895, with a supreme executive decree outlawing them sweepingly, and declaring that their previous recognition had been contrary to the constitution, without stating in what respect. The decision of 1893 specifically named the Methodist Episcopal Church as having its marriages excluded from civil registry, with no need of such specific mention, as the decision was made to cover all marriages not solemnized by a Roman Catholic priest."

9. Cardinal Rampolla is placed in possession of the knowledge that, after it had been clearly established in the case of the brave Penzotti by eight months of trial that the Methodist Episcopal Church in her labors for Christ in Peru had not violated a single law, yet the Roman Catholic archbishop offered stern and uncompromising opposition to the labors of a missionary who had been even more cautious than Penzotti, a name that will ever be regarded in Peru by all who truly love the Savior as a synonym for Christ-like heroism. Let this missionary, Dr. Wood, tell his own story:

"In my case, after I had started our work in Lima, and transferred it from the place of its beginning to larger and more central quarters, the archbishop wrote officially to the executive, asking that my operations be stopped. His

ground was not a charge that I was violating any law, but the sweeping pretension that my propaganda was from the nature of it hostile to the State religion, and, therefore, hostile to the State. The executive passed the case down to the prefect of Lima, he to the sub-prefect, he to the police, who watched us without our knowledge, observed how people went in and out of our chapel, noted what we did, entered and observed within as well as without, till the sub-prefect was satisfied and drew up a report to the effect that we were not violating any law or regulation within the compass of the police. The prefect indorsed it as his report to the Supreme Executive. The record remains in the Ministry of Worship and Justice."

10. Cardinal Rampolla states: "The same condition of things relative to marriage exists in Bolivia and Ecuador," to which Dr. Wood replies:

"This is false. In both these countries the Civil Codes are very diverse from that of Peru—far inferior—lacking the special combination of guarantees that have sheltered Protestant marriages in Peru ever since the Civil Code was enacted."

11. Cardinal Rampolla gives us the assurance that "The Holy See can not interfere" with the constitution of Bolivia and Ecuador, upon which Dr. Wood observes:

"Macchi interfered in the Senate in 1896 in favor of Protestant rights, with the result that the vote in our favor was nearly unanimous. He might have interfered as he promised to do, in the same way in the lower house, instead of interfering, as he seems to have done, in the contrary way to leave us with no definite result, suffering under the outrage of the executive decree of November,

1895. Theoretically, the Pope can not interfere with national sovereignty, and these petty sovereignties have enacted many things to guard against his usurpation, and make it difficult for him to interfere. But practically he does interfere all the time. I have read much of the debates of the Constitutional Conventions that made a number of the South American constitutions and find it easy to trace the Vatican's interference. And I never heard of that influence being in favor of liberty in effectual form."

CHAPTER V.

AGITATION—THE ROMAN CATHOLIC PRESS.

THE committee, in the prosecution of its work, naturally sought the aid of the press, religious and secular. Letters were sent to the editors of *The Catholic Mirror*, Baltimore, and *The Catholic Review*, New York, communicating the action of the Ministers' Meeting of Chicago.

In reply *The Mirror*, in its issue of May 5, 1894, said editorially:

"The Mirror complies with pleasure with the Rev. Mr. Lee's request to publish the communication above. At the same time, however, several things will doubtless be remarked. One is that our Methodist friends never would have made this supplication to the Pope had it not been absolutely necessary; it is an extreme resort. This means, in fact, that the Methodist missions in the countries of Peru, Ecuador, and Bolivia have been unable to make headway. The presence of the missionaries, at least in their official capacity, is not desired, and this has been made known to them in an unmistakable and possibly unpleasant way. The popular feeling against them is strong, and has been manifested; yet they would like to remain and 'profess their faith' and conduct 'the public worship of God according to the dictates of their conscience,' and in

order to do so they appeal to the Holy Father for his good offices.

"What he will do in the case remains to be seen; yet it hardly seems likely that he will care to interfere. The matter appears to be one which the people of those countries themselves should be left to settle. The suggestion that they should be persuaded or coerced into receiving the Protestant missionaries against their will smacks decidedly of an interference with their religious freedom. They would probably demur even more emphatically than they have evidently already done, and to insist upon their tolerating the Methodist public worship—conducted, of course, in the hope of gaining converts to the Methodist Church—would be to stir up religious strife, which the Pope certainly would not do."

Upon this editorial of *The Mirror* the New York *Independent* (Protestant), in its issue of May 10, 1894, comments as follows:

"The appeal of the Methodists of Chicago to the Pope for his influence in securing religious liberty in the Republics of Peru, Ecuador, and Bolivia is published by *The Catholic Mirror*, with comments. It speaks of the appeal as 'an extreme resort,' indicating that Methodist missions in those countries have been 'unable to make headway.' This, it believes, is due to the 'popular feeling against them.' It does not believe that the Pope will 'care to interfere.' It thinks that the Pope's intervention would really be an interference with the religious liberty of those South American countries; and for the Pope to insist that Methodism should be tolerated would be likely to stir up strife. These remarks are another evidence that the Roman Catholics of this country, enjoying the most perfect religious freedom that the Roman Church has anywhere, have some lessons yet to learn. It is, of course, not unnatural that they should object to the introduction of

Protestantism into countries which have hitherto been solidly Roman Catholic; but that they should uphold the State or the civil authorities in persecuting Protestant missionaries or ministers, shows that while they are willing to enjoy to the utmost the blessings of the fullest religious liberty in Protestant countries, they have not quite learned tolerance where the conditions are reversed."

The treatment of the issue by *The Catholic Review* was quite different. Editorial references were frequent, not always pertinent, and often bitter. *The Review* wonders why the Methodist ministers of Chicago should "worry about alleged grievances of a handful of Protestants in South America," and refers to the committee as "pestering the Church authorities with letters of inquiry." It charges Methodist ministers with being "foremost among clergymen in preaching the gospel of hate against their Roman Catholic fellow-citizens," and declares: "The only real disability under which Protestantism labors in these countries is that it is not a legalized form of religion, and of this it has not the slightest right to complain. It forgets that it is an impudent intruder amongst a [Roman] Catholic population in possession of the entire deposit of faith, that it is a religious system, both in method and in doctrine, odious and repugnant to the people of those countries, an insult to their intelligence and their hearts." "The Methodist ministers of Chicago," it concludes, "may

now turn their attention to the warfare on Christ and Christianity that their denomination is now waging in the political affairs of this Republic." Later *The Review* states that "the Methodist ministers of Chicago, incited by the Rev. John Lee, are still worrying over the condition of the Protestants in Peru, Bolivia, and Ecuador." Then in three issues, covering a period of less than a month, the information is imparted that "religious liberty is making some headway in Protestant Norway, without the aid of the Methodist ministers of Chicago;" that "the Methodist ministers of Chicago made a great cry where there was little wool;" that "if the Methodist ministers of Chicago, instead of sending Protestant missionaries to Peru, Bolivia, and Ecuador, would evangelize the Protestant heathen of this country, they would have their hands full."¹ In its issue of April 2, 1898, attention is invited to a letter that Ex-President Harrison wrote the chairman of the committee, indorsing the agitation, and the questions are asked: "Does Mr. Harrison believe that the Rev. Mr. Lee would be satisfied if the Republics of Peru, Ecuador, and Bolivia would treat the Protestants as this Government does Roman Catholics? Why does not Mr.

¹ Editorials concerning the Chicago effort to secure liberty for Protestants in South America appeared in the following issues of *The Catholic Review*, and this is not the entire list: April 14, 1894; May 19, 1894; May 18, 1895; July 13, 1895; November 2, 1895; May 9, 1896; May 23, 1896; August 8, 1896; October 10, 1896; June 26, 1897; July 17, 1897; July 24, 1897; August 7, 1897; December 25, 1897, and March 12, 1898.

Harrison pay attention to things nearer home and leave South American religious affairs out of mind?" The temper of these citations illustrates perfectly the attitude of *The Review* to the question.

Other organs of the Roman Church in the United States contributed, if not to the illumination, at least to the heat of the discussion.

An editorial, "Ministers Manufacture Evidence," in *The Northwestern Chronicle* of St. Paul, for June 5, 1896, after affirming that "the Methodist ministers of Chicago are determined to redress the grievances of the Protestants in the South American Republics, no matter whether grievances exist or do not exist there," pays to them the following tribute: "These persistent clergymen call to one's mind their immortal prototype, the knight of La Mancha."

The *New World*²—the organ of the Roman Catholic Church in Chicago—informed its readers that "the Methodist ministers of this city, led by the Rev. John Lee, had recently become deeply interested in the welfare of their fellow Protestants in South America;" that "these reverend gentlemen of the Methodist Church had been interesting themselves in the subject of the marriage laws in certain South

² In the issues of March 21, 1896; May 2, 1896; May 9, 1896, and July 18, 1896, see editorials, "Marriage Laws in South American Countries;" "Religious Liberty in South America;" "*The Interior* on Cardinal Rampolla;" "The Methodist Ministers and the Marriage Laws in South America."

American countries;" that they "had for some time been complaining that their brethren in South America did not enjoy full religious liberty;" that they "took up this subject much more with the object of injuring the [Roman] Catholic Church than of promoting the cause of liberty of conscience in South America;" that this "matter about which the Methodist ministers of Chicago had been giving themselves so much trouble of late" was an "ingeniously contrived attempt to discredit the [Roman] Catholic Church under pretense of promoting religious liberty in South America;" that an editorial in *The Interior* of April 30, 1896, stating that "the Rev. Mr. Lee has finally compelled Cardinal Rampolla, Papal Secretary of State, to take measures 'to obtain precise information concerning the laws which affect the condition of Protestants in Peru, Ecuador, and Bolivia,' " "would be very terrifying to Cardinal Rampolla if he happened to read it;"³ and that "the appeal in this case made to Cardinal Gibbons and the Pope, instead of to the governments responsible," was not "done for any other purpose than to create the impression that the source of the alleged disorder is in the Roman Catholic Church."

An editorial in *The Monitor*,⁴ of San Francisco,

³Leo XIII, in his Encyclical of October 15, 1890, says: "It is important that [Roman] Catholics should oppose the evil press by a press that is good." *The Catholic Mirror*, Baltimore, November 8, 1890.

⁴May 18, 1895.

edited by the Rev. Dr. Peter C. Yorke, speaks of Chicago Methodist ministers as "lunatics and liars," and, in its reference to the persecution of missionaries in South America, asserts that its only regret for their treatment is that

"Their imported heads prove harder than the indigenuous cobble-stones; that no self-respecting Protestant in South America would care to touch a missionary with a forty-foot pole; that these hypocritical hirelings are in the business simply for a living; that they have not been able to produce a convert from South America who could be trusted alone with the spoons; that the doings of the so-called Protestant missionaries have been a scandal and a disgrace from Tokio to Timbuctoo; that they compass land and sea to make one proselyte, and make him twofold more the child of hell than themselves."

Cardinal Satolli must have had Father Yorke in view when he wrote: "The Press is a power that should be enlisted in the cause of religion,"⁵ and the Pope must not have been unmindful of his gifts, when, in his Encyclical Letter of January 6, 1895, he said concerning the press: "We are aware that already there labor in this field many men of skill and experience, whose diligence demands words of praise rather than of encouragement."⁶ If the Rev. Dr. Peter C. Yorke had been present at the Chicago Methodist Ministers' Meeting of June 8, 1896, he would have remembered a kindly exhortation, one

⁵ *The Catholic Mirror*, Baltimore, June 8, 1893, page 6.

⁶ *The Great Encyclical Letters of Pope Leo XIII.* New York: Benziger Brothers, Printers to the Holy Apostolic See, 1903, page 333.

scarcely needed, given in the spirit of Peter when he wrote, "I stir up your pure minds by way of remembrance." On that morning the chairman of the Committee on Religious Liberty for Protestants in South America, before reading his report, said:

"Brethren, in all our utterances, here and elsewhere, concerning the Church of Rome, it is not enough to speak the truth; it must be spoken in love. If we wish to serve the cause of Christ and humanity, it is necessary that we ever keep in mind the words of the Apostle Paul, 'Speaking the truth in love.'"⁷

A comparison of this Roman Catholic editor's bitter denunciation of Protestant missionaries with the sweet-spirited advice that a Protestant bishop gave these missionaries, will suggest food for thought. One of these missionaries, the Rev. Dr. S. P. Craver, in an article, "Bishop Vincent in South America," published in the *New York Independent*,⁸ states that Bishop Vincent exhorted Christian workers in South America "to love and pray for 'our brethren of the Roman Catholic faith.'"

In pleasing contrast to this unworthy declamation of *The Monitor*, is the utterance of *The Ave Maria*,⁹ of Notre Dame, Indiana, which, reviewing an article on the issue in the *New York Methodist Review* for July, 1897, declares: "We have no hesi-

⁷This exhortation will be found on page 4 of *The New York Freeman's Journal* of July 4, 1896, and also on page 10 of *The New World*, Chicago, July 18, 1896.

⁸July 22, 1897, page 946.

⁹October 9, 1897, pages 468, 469.

tancy in expressing our agreement with Mr. Lee's contention that Protestants labor under oppressive disabilities in Peru, Ecuador, and Bolivia, or in asserting that the disability regarding marriages ought to be removed."

The Catholic Citizen,¹⁰ of Milwaukee, in answer to a very pertinent question of the *New York Independent*, replies thus:

"That Peruvian Protestants and American citizens residing in Peru be permitted to marry there as here (divorcees excepted), and that their marriages be considered legal marriages. If the laws of Peru do not permit this, then those laws are unjust. Roman Catholics concerned through any mistaken notion of zeal in obstructing remedial legislation will burn for it in Purgatory."

The *New York Freeman's Journal*,¹¹ edited by the Rev. Louis A. Lambert, LL. D., believes that Methodist ministers are "singularly out of place posing as the guardians of religious liberty in South America;" admonishes them "to set their music to the key of B-flat, and sing low;" suggests in an editorial, "A Pointer for the Reverend Mr. Lee," that South America is not enough for his energies, and that "it behooveth" him to give attention to "the conduct of Protestant missionaries" in Armenia.

¹⁰ January 22, 1898.

¹¹ See editorials, "Sing Low, Gentlemen," "Called to Account," "John Wesley's Intolerance," and "A Pointer for the Reverend Mr. Lee," in *The New York Freeman's Journal* of May 25, 1895; June 13, 1896; July 4, 1896; and November 20, 1897.

Being fully convinced that Protestant missionaries, both in South America and Armenia were endeavoring to faithfully represent Him who is "the Light of the world," he concluded, however, that a letter addressed to the State Department might not be amiss. The following is the reply:

"Department of State,

"Washington, December 30, 1897.

"Rev. John Lee, No. 57 Washington St., Chicago, Ill.:

"Sir,—I have to acknowledge the receipt of your letter of the 21st instant, in which you say that a prominent New York paper states that 'complaint was made some time ago that much of the trouble in Armenia was caused by the conduct of Protestant missionaries,'¹² and 'that our Minister at Constantinople, in his report to the State Department giving details of the recent attacks on Turkish villages by Armenian brigands, justifies the complaint.' You request a copy of said report.

"In reply I have to inform you that no report of the character stated has been received from our Minister at

¹² An editorial on page 4 of *The New York Freeman's Journal* of September 24, 1887—during the editorship of Dr. Maurice Francis Egan—after making reference to the attitude of the Roman Catholic Church concerning one of the commands of the Decalogue, said: "We should esteem him a social benefactor who would kill one or two of the missionary correspondents of *Zion's Herald* and other zealous sheets. If the killing of a few missionaries of this kind would keep others like them at home, we should almost—we Papists are so wicked!—be inclined to say, 'On with the dance; let joy be unconfined!'" Commenting on this startling utterance, an editorial, "The Killing of Protestants in Mexico," in the *New York Independent* of October 6, 1887, says: "To incite to murder, even in fun, is regarded as a crime in civilized countries. We did not suppose that any constituency in this country except that, possibly, of the anarchist press, would enjoy such reading as that which we have quoted from the editorial columns of *The Freeman's Journal*."

Constantinople, and the statement that you have quoted, which has been persistently current in the press, has been repeatedly denied.

“Respectfully yours,

William R. Day,
Assistant Secretary.”

To the Republics of Peru, Ecuador, and Bolivia, the Roman Catholic clergyman who edits *The Western Watchman*, of St. Louis, gives the following advice:

“We hold it as a part of enlightened statesmanship for them to protect the religious unity of their peoples and to prevent the preaching of any non-[Roman] Catholic faith by foreigners. Instead of enacting laws making the public exercise of an imported non-[Roman] Catholic religion possible they should take effective measures to suppress it wherever it makes its offensive appearance, and to quarantine against it as they would against smallpox and yellow fever.”¹³

The editor of *The Western Watchman* declares that such an utterance is “our honest conviction and accords with the views of every intelligent Roman Catholic in the world.” Still, this is the expression of a writer who, on another occasion, found it in his heart to say:

“Protestantism.—We would draw and quarter it. We would impale it and hang it up for crow’s meat. We

¹³ Issue of February 6, 1898, page 4. An editorial in the *London Tablet*, July 12, 1884, says: “We pointed out that this much abused word [liberty] in the mouths of Revolutionists means liberty for themselves and no one else.”

would tear it with pincers and fire it with hot irons. We would fill it with molten lead and sink it in a hundred fathoms of hell-fire."

This "contract" was exhibited to the editor of *The Christian Advocate*, of New York, at the Maine Conference of 1887, by Chaplain, now Bishop McCabe, and published in *The Advocate* for June 9, 1887. The editor says:

"We expressed doubt as to its having appeared exactly as quoted, and requested the Chaplain to write to the editor of *The Western Watchman*. He did so, and the editor returned the extract with this sentence added, 'But would not lay an ungentle hand on a hair in a Protestant head,' and then wrote, 'That is the sentence in full. D. S. Phelan.'"

Upon this the editor of *The Christian Advocate* comments as follows:

"Well, the Roman Catholic Church never changes. We would hate to trust ourselves in many a country in this world in the hands of a man belonging to an infallible Church, the Church of St. Bartholomew and the Auto Da Fe, whose rhetoric would reach so sanguinary a height as this. We fear that to make sure of drawing and quartering Protestantism, and of impaling and hanging it up for crow's meat, of tearing it with pincers and firing it with hot irons, it would be conceived to be the best way to subject Protestants to all these things."

In this connection extracts are given from an editorial from *The Western Watchman*, of February

6, 1898, called out by the following which appeared in the *New York Independent*.¹⁴

“Here is a point on which we would like the help of the influence of our Roman Catholic press. The laws of Peru recognize none but Roman Catholic marriages. This works an injury and a wrong to two classes of people,—first, Peruvian Protestants; and, second, American citizens residing in Peru. A bill was lately passed by the Peruvian Congress legalizing civil marriages, but it was vetoed by the President. Now, what would the principle of religious freedom which Roman Catholics, Protestants, Jews, and atheists enjoy here, and under which they can be married in their own way, require in Peru for the two classes mentioned above? We would like an answer.”

A letter was addressed to the Rev. Dr. Phelan, designated by Cardinal Satolli, “the dean and senior of the Roman Catholic journalists of the United States,”¹⁵ requesting “an answer” to this question of *The Independent*. Dr. Phelan saw fit to publish this letter in *The Western Watchman*, and followed it by an editorial in which he said:

“The reply which we shall make to this courteous letter of Dr. Lee, may appear fantastical in that gentleman’s eyes, but we can assure him that it is our honest conviction, and accords with the views of every intelligent Roman Catholic in the world.

“A nation is necessarily doomed to certain political disintegration that has not a common religious belief.

¹⁴ January 13, 1898, page 54.

¹⁵ See Cardinal Satolli’s letter in *The Catholic Mirror*, Baltimore, June 3, 1893, page 6.

Armies and navies and a multitude of fighting men can safeguard a nation's independence; but unless there is a common religious faith underlying the nation's resolve to be free, those armies will dwindle away and those navies will rot in the sea. We believe that the empire of this world is in store for the people who keep their faith. Religious disunion carries in its train political disunion and death. That is why, in the sixteenth century, the [Roman] Catholic nations of Europe made religion a State concern, and punished heresy as treason to the State.

"A people which enjoys oneness of belief should guard it as its very life. It should prevent the public exercise of any religion differing from the one it sanctions, without interfering with the liberty of individuals to believe and practice in private any religion they choose. If the Spanish Inquisition did no more than punish the public practice of a heretical faith, it would never have received the condemnation of [Roman] Catholic posterity. The three Republics against whose proscriptive laws Dr. Lee and his Methodist brethren complain are Roman Catholic States, whose peoples are all [Roman] Catholic, and among whom no Protestants are found.¹⁶ We hold it as a part of enlightened statesmanship for them to protect the religious unity of their peoples and to prevent the preaching of any non-[Roman] Catholic by foreigners. Instead of enacting laws making the public exercise of an imported non-[Roman] Catholic religion possible they should take effective measures to suppress it wherever it makes its offensive appearance, and to quarantine against it as they would against smallpox and yellow fever.¹⁷

"But we will be answered, What if Protestant nations

¹⁶The Apostolic Delegate for Peru, Ecuador, and Bolivia, in his letter to the Papal Secretary of State, speaks of "the Protestants in Peru." He does not assert that in those Republics "no Protestants are found."

¹⁷In order to give this paragraph in its entirety, two sentences, repeated elsewhere, are here reproduced.

should act in like manner? Well, in the first place, we can never put Protestantism and [Roman] Catholicity on the same footing, as we can not accord to the unjust invader the same recognition we give the unjustly invaded. Then, there are no Protestant countries, strictly speaking.

"This country is not tolerant of religions, for it has none of its own. Where neither repression nor equal recognition will avail, the only alternative is toleration. Christianity means [Roman] Catholicity, or it will die. The poison of heresy will be absorbed and cast off by the body [Roman] Catholic, or the Church of God will cease to be.

"Dr. Lee and his Methodist brethren want a compromise with those South American Republics in consideration of the wide liberty accorded [Roman] Catholics in the United States. In the first place, we do not thank Protestants¹⁸ for our liberal institutions. They are the inheritance left us by our Roman Catholic forefathers, and would never have been given life if Protestant preachers had been consulted. In the next place, we can assure the gentleman that whatever other sins the Church [of Rome] may have committed, she never yet made terms

¹⁸ Archbishop Ireland, who preached the sermon on the Centenary of the Roman Catholic Church in America, November 10, 1889, in the Cathedral of Baltimore, thus expressed himself concerning liberty: "The Republic, at its very birth, guaranteed liberty to [Roman] Catholics, at a time when, in nearly all other lands, Protestant and [Roman] Catholic governments were oppressing her, and during her whole history she has not failed to make good her guaranty. America treats us well; her flag is our protection." "The Republic at its very birth," according to George Bancroft, "was most thoroughly a Protestant country," and "our liberal institutions," for which the editor of *The Western Watchman* says, "We do not thank Protestants," must be forever associated with a Republic that "at its very birth," "was most thoroughly a Protestant country." *The Catholic Mirror*, November 16, 1889, page 9. See also Bancroft's "History of the United States," Vol. VI, Book II, Ch. V, page 164. New York: D. Appleton & Co. 1891.

with heresy, and never purchased repose with her imperial sovereignty, her property with her rights, or her life with her liberties."

Dr. Phelan says that if he writes "anything against faith or morality," he is "liable to arraignment and trial as any other writer,"¹⁹ and Leo XIII, in a letter, "given at Rome, at St. Peter's, March 3, 1891," counsels the Roman Catholic press thus:

"Certainly gratitude is due in all countries to those excellent periodical publications which are most useful to religious and civil interests, either where they give direct aid to right principles or where they refute the evil principles of the enemy and supply the antidote to his corruptions.

"It is a matter of absolute necessity, for carrying on the fight on equal terms, that the press should be met by the press; thus only can attacks be repelled, perfidies unmasked, the contagion of errors prevented, and righteousness and truth enjoined."²⁰

June 22, 1898, a registered letter was sent to the Pope inviting his attention to Dr. Phelan's editorial entitled, "Our Answer Shall Be Candid." That letter said:

"If 'the reply' made by the editor of *The Western Watchman* to what he designates 'this courteous letter of Dr. Lee,' 'accords with the views of every intelligent Roman Catholic in the world,' then let there be no reply to this letter; but if, on the other hand, you believe that Dr. Phelan misrepresents 'the views of every intelligent

¹⁹ *The Western Watchman*, St. Louis, March 25, 1894, page 4.

²⁰ *The Catholic Mirror*, Baltimore, April 4, 1891, page 8.

Roman Catholic in the world,' a communication sent by you to Cardinal Gibbons will very soon, through the medium of the Associated Press, correct this misrepresentation."

There is official evidence²¹ that this letter reached the Pope's hand, but it was never answered. The aged Pontiff must either have believed that Dr. Phelan's "reply" accorded with "the views of every intelligent Roman Catholic in the world," or he must have forgotten the Apostle Peter's advice, "Be courteous."

As a whole the movement received *very little* encouragement from the representative organs of Roman Catholicism.

²¹ A letter from Mr. Charles U. Gordon, Postmaster of Chicago, dated January 18, 1899, states: "I am informed that the letter was delivered July 9, 1898, but that the Italian Administration has not seen fit to furnish the duplicate form of acknowledgment requested by our department."

CHAPTER VI.

AGITATION—THE SECULAR AND PROTESTANT RELIGIOUS PRESS.

THE treatment of the issue by the secular papers and by the Protestant religious weeklies was uniformly fair and impartial. The following are given as representative:

The *Chicago Times-Herald*, August 2, 1895, in an editorial, "Religious Liberty in South America," thus expresses itself:

"Nothing, therefore, could have been more appropriate or more timely than the appeal which the Chicago Methodist Preachers' Meeting not long ago addressed to the Pope himself, through Cardinal Gibbons, then in Rome. This was just the right thing to do. It may be a new thing under the sun, and none the worse for that. It will be a matter of the widest interest to learn what reply to his inquiry the Pope will receive from the Apostolic Delegate in the Republics of Peru, Ecuador, and Bolivia."

The *Chicago Evening Post* has, in its issue of September 3, 1895, an editorial, "Religious Liberty," in which it states:

"Leo XIII is asked to use his powerful offices to secure for the Protestants of Bolivia, Ecuador, and Peru the

removal of oppressive political disabilities which they are under by virtue of the establishment of the Roman Catholic Church as the sole religion recognized by the State. The practical effect of one 'disability' is that a Protestant, in order to contract a legal marriage, must forswear his faith and be married by a priest of the Roman Catholic Church. The injustice of this condition of things is so apparent that it needs only to be described to convey an irresistible argument in favor of abrogation. The result of it is to persecute and proscribe a man for his religious beliefs—an outrage upon liberty of conscience which is inconsistent with the spirit of civilization and modern thought. Roman Catholics in the United States will assuredly co-operate with their Protestant fellow-citizens in giving the weight of full approval to this effort in behalf of religious liberty in South America."

An editorial, "The American Doctrine in Religion," in the *Chicago Inter Ocean*, July 21, 1895, says:

"Under the laws of those countries, Protestants are denied the rights of public worship in accordance with their consciences, and can not be legally married without forswearing their religious convictions and formally accepting the Roman Catholic faith. This is mediævalism, albeit of a mild form as compared with the fagot, the thumbscrew, the auto-da-fe, and the general cruelty of the days of the Inquisition; but still it is abhorrent to the spirit that now prevails in other civilized countries, Roman Catholic and Protestant. The clergy of those countries could easily bring about the desired reforms if so disposed, and perhaps if told from the Vatican that the survival of mediævalism in South America was a disgrace to the Church and harmful to the cause of religion they would bestir themselves."

An editorial, "Rome and the Methodists," that appeared in *The Citizen*, Chicago, July 6, 1895—a paper edited by a well-known Roman Catholic journalist—presents in its closing paragraph the struggle for religious liberty as follows:

"Mr. Lee deserves praise for his manly perseverance in this matter, and we hope the action taken by the Cardinal Secretary of the Holy See will have the good effect of abolishing odious religious restrictions in the countries indicated."

The *Chicago Tribune*, July 31, 1895, in an editorial, "Romanism and Methodism," asserts:

"There can hardly be any doubt, if an official investigation is made, that the contention of the Cardinal Secretary of the Holy See to the effect that the condition of things in South American States is dependent upon the civil laws will be shown to be a technicality, since in the States named the civil laws are inspired by the Roman Catholic Church. The control of the Church over law in those Republics is all-powerful. Hence it has the power to obtain for Protestants there the same degree of liberty which Roman Catholics have here. All fair and rational Roman Catholics everywhere will favor the privileges for which the committee has asked. All Protestant denominations will be gratified at the outcome of the correspondence, while Mr. Lee may specially plume himself that, after many discouraging trials, he had the grace to persevere, and at last found out the postal route that leads from Chicago to the Vatican."

Discussing "This Most Important Subject," *The Union Signal* of August 15, 1895, affirms:

"To the Methodist ministers of Chicago are due the thanks of the lovers of religious liberty everywhere for

their persistent efforts in behalf of Protestants in South America. After repeated attempts to obtain some pronouncement from the Vatican on this most important subject, through appeals to Roman Catholic prelates in this country and to the Pope himself, involving a correspondence of fifteen months, a communication from the Holy See, finally elicited through the influence of Cardinal Gibbons during his visit to Rome, announces that the 'Apostolic Delegate' in these Republics has been instructed to investigate. This is a significant victory, but the ministerial committee has evidently a good deal of work yet before it, and the Christian world will await developments with much interest."

In its issue of July 11, 1895, the Chicago *Interior* (Presbyterian), in an editorial, "Roman Catholic Versus Protestant Toleration," discusses a question that, in its judgment, "will not down:"

"The See of Rome, unable longer to evade the pertinent request of the Methodist ministers of Chicago, at last announces its purpose to investigate the matter. Now that the question of the treatment of Protestants in Roman Catholic countries has been raised, it will not down, and henceforth Protestants will doubtless be enabled to secure the same religious freedom and toleration accorded to Roman Catholics in Protestant countries. It is a poor rule that does not work both ways. Hitherto this one of religious toleration has worked chiefly one way, so far as Rome is concerned. Now, however, through the persistency of our Methodist brethren, the Roman Catholic hierarchy has been brought to time, and for achieving this notable victory for Protestantism the Methodist ministers of Chicago are entitled to the credit."

The organ of Methodism in Chicago, *The Northwestern Christian Advocate*, has in its issue of July

3, 1895, the following editorial, "A Reply at Last," in which it tells its readers that it is "more than gratified by the outcome of this correspondence:"

"It is thus made manifest that there is postal communication between Chicago and Rome, whatever may have been the delays between Chicago and St. Paul, where Archbishop Ireland lives, and Baltimore, where Cardinal Gibbons usually receives his mail. The whole world is fast becoming a vicinage. The something that drops on one side of the globe jars the whole sphere. Rome apparently once had the universe in its pocket, but civilization rebelled, and men have resolved that their brethren in all lands shall 'have a fair chance.' This tardy reply to the protest of the Chicago Ministers' Meeting emphasizes the tardiness involved. We are our brother's keeper, and when he is oppressed all men are bound to challenge the wrong. We are glad that this Chicago protest was made, and that the direct appeal to the Pope has been pressed. We gather courage from the fact that the head of the Roman Church has seen fit to reply through his secretary—or rather that he sees that he could not afford to omit a reply. The world has become like a city, in which one ward can not be indifferent to the sanitary condition of other wards. Disease germs know no geography or topography. They simply go where they choose to migrate. Oppression in South America is a menace to liberty in all lands. Chicago would fail in its bounden duty should it neglect its brethren in the southern part of this Western Continent. The Monroe Doctrine obtains in theology and practical religion. The Pope must hold a gentler rein on distant peoples than his predecessors have held. It is not sufficient to say, as the Pope's Cardinal Secretary of State suggests, that the 'state of things in the Republics of Ecuador, Peru, and Bolivia are dependent solely upon the civil laws in force

there.' It is well understood that laws there in force are shaped to please the dominant Church. Rome can secure in South America and other Papal States whatever laws it pleases. We are more than gratified by the outcome of this correspondence."

The *Chicago Evening Journal*, July 31, 1895, in an editorial, "Long Distance Reform," observes:

"The matter is not a question of denomination, but of human liberty. Every true American, whatever his Church affiliations, will hope to see the present odious religious restrictions removed from every country on the American continents."

The *New York Observer* (Presbyterian) in its editorial "Notes" of August 1, 1895, sees the situation thus:

"Not the slightest hope of improvement in South American countries can be based on any love of liberty which may possess the Pope; but since he has shown himself very politic in many matters, he may be wise enough to see that a sop may now be thrown to Cerberus with advantage."

"Rome in America—South and North," an editorial in *The Cumberland Presbyterian*, Nashville, July 11, 1895, affirms:

"The leaders of the Roman Church in America, and the Pope himself, have been compelled to look at the object lesson which the Spanish American States present at the close of the nineteenth century. The condition of these States shows not only what the true tendency of Romanism is, but what the world would have been had the Papal Church maintained the world-wide supremacy which it en-

joyed before the time of Luther. It is true, also, that if intolerance and persecution continue in South America, it will be because the Roman Church so wills it. Rome, through its bishops and priests, really shapes the laws and the policy of the government in all these Papal states. The Papal Church is to be judged, not by what it does in the United States or in England, where it is hedged about and held in check by Protestantism, but by the fruit it bears in Bolivia and Peru and Colombia, where its power is untrammelled."

The New York *Converted Catholic*—a monthly magazine edited by the Rev. James A. O'Connor, formerly a Roman Catholic clergyman, now a Protestant minister—in discussing the subject, "A Notable Victory Over Roman Catholic Intolerance," gives the assurance in its issue of August, 1895, that "rolling the blame upon the State will not do:"

"Most of those countries are Republics in name, but they are in almost a constant state of revolution. The Christianity that has made stable the government in Protestant countries will have its influence upon them, and the entrance of the Word of God will bring light and liberty to the people who are groping in the darkness of superstition and infidelity. This contest is not ended yet. Evasive replies, or half truthful replies, or rolling the blame upon the State, will not do."

The *Advance* (Congregational), of Chicago, in its editorial "Notes" of July 18, 1895, makes the following comment:

"We do not anticipate that the investigation will be prosecuted with any remarkable zeal. But in any event, the cardinal's reply does not meet the issue. Whether

the discrimination against Protestants is the result of a civil or ecclesiastical law, the fact is equally significant of the Roman Catholic spirit of intolerance in either case. However, that Rome deigns to notice such a memorial from Protestants is noteworthy."

The New York *Christian Work* (non-denominational), September 19, 1895, is confident that for fighting the battle of religious liberty for Protestants in South America so vigorously "the Methodists deserve great credit."

An editorial, "Protestants in Roman Catholic Countries," in the Chicago *Standard* (Baptist) of October 12, 1895, declares:

"It is an experiment worth the trial. Indeed, it brings to a fair test the spirit of the Roman Catholic hierarchy. The justice of the claim made in behalf of the South American Protestants is not to be doubted. The request that these Protestants be allowed to enjoy, under the governments where they live, the same civil and religious rights which are enjoyed by Roman Catholics in this country is so manifestly reasonable, that it seems impossible to imagine any sound objector, or if there should be in the political circumstances of those Republics certain conditions which would make the granting of such absolute freedom as Roman Catholics here enjoy, seem impracticable, that could be frankly stated. Absolute and point-blank refusal on the part of the hierarchy, or sly and cunning evasions which should mean the same thing, would, or at least ought to, bring upon the Roman priesthood from highest to lowest the condemnation of the whole civilized world.

"But there may be a question lying deeper than any of these. What if it be true that the Roman hierarchy,

in yielding any of their pretensions, must practically and in the end yield them all? What if this enormous system is so interwoven in all its complications, and the principle upon which it is founded so exacting, that it must remain what it now is to the end of time, if it is to exist at all? Then, who can tell what might follow if Protestant Christians in Peru, Bolivia, and Ecuador were to obtain full civil and religious liberties such as Roman Catholics enjoy in this country, and a thorough Protestant propagandism there begin? It may be the misfortune of the hierarchy to be pledged to the support of a system whose very existence depends upon its continuing to be as usurping, arrogant, and oppressive as it has been from the beginning. But it is allowable for the outside world to at least inquire whether such a system has any right to live in the world."

Ringling utterances concerning "the justice of the claim made in behalf of the South American Protestants" also appeared in many papers outside of the United States.

The second letter from the Papal Secretary of State to Cardinal Gibbons "regarding the free exercise of religious worship and the celebration of marriages" in the Republics of Peru, Ecuador, and Bolivia, in which Cardinal Rampolla wrote, "Having in due time received from Your Eminence the representations of Rev. John Lee, I deem it opportune to communicate to you the results of my inquiries, so that you may, according to your judgment, transmit them to the reverend gentleman," called forth editorials in quite a number of the leading papers of

Christendom. An editorial in *The Northwestern Christian Advocate*, May 20, 1896, entitled "Mr. Lee's Good Work," said:

"We print on another page the story of the Chicago Preachers' Meeting crusade in behalf of religious liberty in South America. It is a remarkable story, and no one is better able to tell it correctly and well than the writer of the article mentioned. It is no disparagement to the other members of the special committee to say that Mr. Lee's indomitable and irrepressible interest and industry were the chief factors in making the crusade a respectable and influential movement. It was Mr. Lee who conducted the correspondence, not only with the Pope and with other members of the Roman hierarchy, but with the leaders of American and English thought, whose interest and sympathy were enlisted mainly by means of this epistolary intercourse; and it was Mr. Lee who prepared the special communications which brought to the aid of the movement the influence of the religious and secular press of this and other countries. No one has any conception of the work involved in such an undertaking unless he has had experience; and that Mr. Lee has been able to achieve such a work without detriment to his chief work as pastor of a growing and active Church is a tribute alike to his industry, endurance, and consecration.

"The agitation has accomplished much. It has called attention to Rome's unchangeable policy of intolerance, and it has revealed to Rome that Roman Catholic England and America are not altogether sympathetic with such a policy. Some of the strongest expressions of disapprobation came from loyal sons of the Church. Nor can we doubt that the movement inaugurated by the Chicago preachers had its effect in fostering a righteous sentiment among the publicists of Peru, and in determining the action of the Peruvian Legislature, which now, in

immediate view of the Hazeltine-Wood case, proposes to modify existing marriage laws so that the rite may be legally solemnized under civil and Protestant auspices. The whole cause of religious progress is debtor to this agitation begun two years ago under the auspices of Chicago Methodist preachers, who rightly honor their committee for its work, and who willingly and gratefully accord to Mr. Lee chief credit for his monumental labors."

CHAPTER VII.

AGITATION—OPINIONS OF PUBLIC LEADERS—AMERICAN.

DESIRING to re-enforce the justice of its contention, the committee sought and obtained expressions of opinion from acknowledged leaders of thought at home and abroad. Some of these expressions are as follows:

The Rev. Dr. John Henry Barrows, president of the Parliament of Religions, just before starting on his journey to India to lecture on Comparative Religions, said in a letter to the committee:

"I am glad of the efforts which the Methodist ministers are making to secure to the Protestant citizens of the South American Republics all the legal and political rights which are granted to Roman Catholic citizens in the United States. I am sorry that success for your righteous efforts seems to be postponed indefinitely, but the agitation must be continued, and the leaders in this agitation ought to be the archbishops and bishops of the Roman Catholic Church in the United States. Nothing would remove the distrust which some good people still have toward our Roman Catholic brethren more completely than their resolute endeavor to secure from Roman Catholic governments in South America all rights for Protestant citizens."

Henry Wade Rogers, LL. D., president of the Northwestern University, Evanston, Illinois, August 13, 1895, states that "this movement" appeals to him "most strongly;" that it "is entitled to and should receive the unqualified indorsement of every citizen of this Republic without reference to his religious or political convictions;" that "the disabilities under which Protestants labor in some of the South American Republics is intolerable;" that "our Roman Catholic fellow-citizens in the United States who have come to recognize the value of liberty of conscience will be found ready to co-operate with the Protestants in an attempt to so influence public sentiment as to secure the repeal of the disabilities under which Protestants labor in Peru, Ecuador, and Bolivia," and that "the day has long since passed when such restrictions of religious freedom can be regarded with anything but abhorrence by intelligent and liberal-minded men."

The attention of the Hon. William J. Onahan, a highly cultured Roman Catholic gentleman of this city, having been invited to the disabilities of Protestants in these South American Republics, he very emphatically declares:

"I can have no hesitation in promptly expressing my opinion on this presentation. Such a condition of affairs is intolerable and outrageous. I am heartily in favor of religious freedom and liberty of conscience here and everywhere. I do not believe in persecuting or

proscribing any man or woman anywhere because of his or her religious convictions."

General Oliver O. Howard in one brief sentence reveals how his pulse beats. Says this distinguished Christian soldier:

"I am glad you are proposing a communication to the Roman Pontiff in behalf of citizens in Peru, Ecuador, and Bolivia who are deprived of the ordinary rights of freemen, and I hope that he, as the head of the Roman Catholic body, will do what he can to remedy existing evils."

The Rev. Dr. William Butler, for many years a missionary in India and Mexico, having given the delightful assurance, "I am heart and soul with you in your procedure to meet and repeal this audacious and wicked effort to counterwork our American freedom," breathes out the earnest prayer, "May God help you in all your efforts, and make you *strong* for the conflict."

The Rev. Dr. Henry G. Jackson, after the presenting of a report, February 24, 1896, having introduced a resolution asking that the report be accepted and the committee be authorized to continue the advancement of the movement against intolerance in South America, said:

"I wish to make a few remarks with regard to this resolution. It means a great deal. The Rev. Thomas B. Wood, who is mentioned in the report, was a colleague of mine in the Argentine Republic for several years. The indignities he has suffered since going to Peru are many.

In Callao, as he has told me, whenever he held religious services, those who attended were compelled to assemble in a back room, sentinels were stationed at the door, admission was by ticket, and the greatest secrecy had to be observed. They were compelled to be more secret in regard to their religious meetings than the gamblers are in their operations in Chicago. Protestant marriages, celebrated in Peru, are by the laws of that country declared void, and the children of such marriages are illegitimate and can inherit no property. Protestants who die there are denied burial in a cemetery—in so-called consecrated ground. An intolerant priesthood, not content with harrowing Protestants while living, would even deny their poor remains undisturbed repose and peace in the grave. The work of this committee is serious business; it means much, and it must be prosecuted to a successful issue."

The Rev. Dr. Charles J. Little, president of the Garrett Biblical Institute, Evanston, Ill., thus expresses himself:

"In each of the three Republics of Peru, Ecuador, and Bolivia the Roman Catholic Church is established constitutionally, to the exclusion of every other form of religion. In Ecuador, and I presume in the other two Republics, a concordat between the Pope and the State authorities regulates the relations of ecclesiastical and civil powers. A marriage to be legal would have to be solemnized by the Roman Catholic priest. Beyond this I can not speak with any confidence. But if the laws of these Republics do oblige Protestants to forswear their faith before they can be married legally they are certainly an outrage upon morality and a crime against purity in the name of religion, and all believers in Jesus Christ, Roman Catholics and Protestants alike, should insist upon their abrogation."

An eminent Roman Catholic educator, the Very Rev. James C. Byrne, president of the College of St. Thomas, St. Paul, Minn., on being asked for an expression of opinion concerning the religious disabilities of Protestants in the Republics of Peru, Ecuador, and Bolivia, says:

"As I have no means at hand to verify the statement 'that Protestants in these countries can not be legally married unless they abandon their religious convictions and become Roman Catholics,' I shall assume that this is literally true. I have no hesitancy in saying that such legislation is intolerable, intrinsically immoral, and opposed to [Roman] Catholic principles."

Frances E. Willard, president of the National Woman's Christian Temperance Union, voices her convictions as follows:

"En route:

"St. Augustine, Florida, February 6, 1896.

"Dear Brother,—I have noticed your work on behalf of just marriage laws in Peru, and rejoiced in it. The time is too late for any nation to discriminate against any sect in its marriage laws. This I am confident would be the view of all enlightened Roman Catholics, and if I were trying to accomplish what you are, I should consult with Bishop Keane, president of the Catholic University at Washington. I should think Bishop Hurst might confer with Bishop Keane to excellent effect.

"Confident of your success, I am

"Yours in the love of God and humanity,

"Frances E. Willard."

Acting in accordance with Miss Willard's suggestion, a letter was addressed to Bishop (now Archbishop) Keane, which elicited the following reply:

"The Catholic University of America,
"Washington, D. C., March 6, 1896.

"Mr. John Lee, 57 Washington St., Chicago, Ill.:

"Dear Sir,—Your letter of February 18th came here while I was absent in New Orleans. I take the earliest opportunity after my return to reply.

"1. I never heard before that, 'in the Republics of Peru, Ecuador, and Bolivia, Protestant citizens are unable to be legally married, unless they abandon their religious convictions, and become Roman Catholics.' Nor do I now believe that such can possibly be the law in those countries, or in any other country. You close your letter by saying that 'This matter closely concerns the interests of Protestantism in all Roman Catholic countries.' Now, I know for certain that such is not the condition of the laws in all Roman Catholic countries. It is not such in France, or in Italy, or in Austria, or in Belgium, and I must repeat I do not believe it is such in any country in South America.

"2. In certain [Roman] Catholic countries a law has existed requiring that the marriage ceremony should take place before a [Roman] Catholic priest. You are doubtless aware that in many Protestant countries precisely similar laws have existed, and, as far as I know, still exist, requiring the marriages of [Roman] Catholics, in order that they may be legal, to take place before Protestant ministers. Modern tendencies are fast removing such laws wherever they exist, and I see no reason to regret their disappearance.

"3. There must surely be a mistake in your statement that 'It required a correspondence of fifteen months to get a communication from the Vatican.' On the printed slip which you inclose for me, Cardinal Gibbons's letter

is dated June 14, 1895. He says that your letter was of May 20th ('20th ult.'), and in his letter of June 14th, he is able to send you the reply of the Cardinal Secretary of State. Thus, instead of fifteen months, the whole thing was done in less than one month. Your statement seems to be a serious injustice put upon both Cardinal Gibbons and the Vatican.

"4. The statement put forth by the Methodist ministers of Chicago, 'We have every reason to believe that the influence of the Pontiff of the Roman Catholic Church would be *immediately decisive if heartily exercised*, through the clergy of the countries above named, in favor of legislation establishing such religious freedom as is so warmly approved by their colleagues in this Republic,' seems to betray a very inadequate acquaintance with the condition of civil matters in so-called [Roman] Catholic countries. It is matter of public notoriety that the Pope has no such civil influence in Italy, France, or Spain, and it is equally well known that in Mexico and some of the South American countries a priest dare not appear upon the streets in clerical costume, nor even a Sister of Charity in her habit. Anti-religious influences hold domination in those countries for the time being, and it requires great simplicity indeed, or great ignorance of existing conditions, to attribute such influence to the wishes of the Pope.

"Finally, Cardinal Rampolla having promised that all possible information would be obtained as to the true conditions of things in those countries, I am certain that, if it is discovered that the condition of things there is what you have described, the influence of the Vatican will be instantly used for its correction.

"Very truly yours,

"John J. Keane, Rector."

There are several items in this letter of Archbishop Keane which deserve attention,

1. To his statement, "I never heard before that, 'in the Republics of Peru, Ecuador, and Bolivia, Protestant citizens are unable to be legally married, unless they abandon their religious convictions, and become Roman Catholics.' Nor do I now believe that such can possibly be the law in those countries, or in any other country, . . . and I must repeat I do not believe it is such in any country in South America," he is referred to the testimonies in Chapter I of this work.

2. To his statement, "In many Protestant countries precisely similar laws have existed, and, as far as I know, still exist, requiring the marriages of [Roman] Catholics, in order that they may be legal, to take place before Protestant ministers," he is referred to the authorities cited in Appendix C. See page 224.

3. Archbishop Keane says: "There must surely be a mistake in your statement that 'It required a correspondence of fifteen months to get a communication from the Vatican.' Your statement seems to be a serious injustice put upon both Cardinal Gibbons and the Vatican."

In this "statement" there is no "mistake;" there is no "serious injustice put upon both Cardinal Gibbons and the Vatican." The committee was appointed April 2, 1894. On that day a letter was addressed to Archbishop Ireland, asking him to

forward the "request" of the Chicago Methodist Ministers "to Monsignor (now Cardinal) Satolli, in order that he may in the most effective manner bring it to the notice of the head of the Roman Catholic Church." To this there was no reply. A second communication received the same treatment. A letter was, on June 22d, forwarded to Monsignor Satolli; still no reply. July 12, 1894, a second letter was forwarded to Monsignor Satolli, to which he replied stating, "The inclosed copy of the Encyclical Letter of our Holy Father is, I think, the most fitting reply I can make." Monsignor Satolli's communication being considered evasive, a letter was addressed to the Pope, to which there was no reply. Four months later, a second letter was addressed to the Pope; still no reply. After another four months, a letter was addressed to Cardinal Gibbons in Baltimore. No reply. Then the letter of May 20, 1895, was sent to Cardinal Gibbons in Rome, and "in less than one month" Cardinal Gibbons sends "the reply of the Cardinal Secretary of State," but "the whole thing was done" not in one month but *in fifteen months*.

4. Archbishop Keane says: "The statement put forth by the Methodist ministers of Chicago, 'We have every reason to believe that the influence of the Pontiff of the Roman Catholic Church would be *immediately decisive if heartily exercised*, through the clergy of the countries above named, in favor of

legislation establishing such religious freedom as is so warmly approved by their colleagues in this Republic,' seems to betray a very inadequate acquaintance with the condition of civil matters in so-called [Roman] Catholic countries."

Archbishop Keane will certainly admit that Spain and Austria are among the "so-called [Roman] Catholic countries," and that the territory over which the Popes for more than a thousand years exercised temporal power was one of the "so-called [Roman] Catholic countries."

(1) Mr. Gladstone assures us that Pope Pius IX interfered in "civil matters" in Spain in 1855. Says the English statesman:

"On the 26th of July in the same year [1855], Pius IX sent forth another Allocution, in which he recited various acts of the Government of Spain, including the establishment of toleration for non-Roman worship, and the secularization of ecclesiastical property; and, by his own Apostolical authority, he declared all the laws hereto relating to be abrogated, totally null, and of no effect."¹

(2) Mr. Gladstone also assures us that Pope Pius IX interfered in "civil matters" in Austria in 1862. Says the English statesman:

"On the 22d of June, 1862, in another Allocution, Pius IX recited the provisions of an Austrian law of the previous December, which established freedom of opinion, of

¹ "Vaticanism: An Answer to Reproofs and Replies," by the Right Hon. W. E. Gladstone, M. P., pages 63, 64. New York: Harper & Brothers, 1875.

the press, of belief, of conscience, of science, of education, and of religious profession, and which regulated matrimonial jurisdiction and other matters. The whole of these 'abominable' laws 'have been and shall be totally void, and without all force whatsoever.'"²

(3) A French Roman Catholic, who traveled over "every part" of the Papal States, conversed with men of "all opinions," and collected information "on the spot," says of the Papal government: "If you can show me a worse, I will go and announce the discovery at Rome, and I rather fancy I shall considerably astonish the Romans."³

Dexter A. Hawkins, a highly respected American citizen, spent a winter in Rome, at the house of a cousin of the late Cardinal Antonelli, Papal Secretary of State. He had a commission from one of our States to investigate public education in the Papal States, but particularly in the Holy City. He tells us: "For carrying on my person a pocket Bible I was warned that I ran the risk of twelve months' imprisonment. On applying to Mr. Cass, the then American *Charge d'Affaires* at Rome, I was informed by him that I 'had better put the Bible out of sight till I left the Papal States, as, if I got into trouble on account of it, he might not be able to help me.'"⁴

²"Vaticanism," page 64.

³"The Roman Question," by Edmund About, translated from the French by H. C. Coape, page 86. D. Appleton & Co., New York, 1859.

⁴*The Christian Advocate*, New York, January 1, 1880.

“One of our bishops, not long dead, was forced to leave his English Bible outside the Porta del Popolo during the reign of Pio Nono.”⁵ For permitting Bishop Alonzo Potter, the father of the present Protestant Episcopal Bishop of New York, to hold a service, even though the service was held in the home of an American, the American Minister at Rome was censured by Cardinal Antonelli. In reply to a letter written to the Rev. Dr. R. J. Nevins, Rector of St. Paul’s Protestant Episcopal Church in Rome, for the exact facts in this strange case, Dr. Nevins very kindly sent the writer a copy of his interesting volume, “St. Paul’s Within the Walls,” and directed attention to pages 9 and 10, where we are told that “in the spring of 1859, Bishop Alonzo Potter, of the Diocese of Pennsylvania, held service, and celebrated the Holy Communion in the city of Rome, Italy, in a private house on the *Piazza Trinità de’ Monti*,” that this service “was immediately taken notice of by the Papal Government in a ‘significant and warning remark’ by Cardinal Antonelli to the American Minister there resident,” and that “the Hon. John P. Stockton” was “then American Minister at the Papal Court.”⁶

⁵ See Bishop Goodsell’s article, “Religious Conditions in Italy,” in *The Christian Advocate*, New York, June 8, 1899, pages 10, 11.

⁶ Appendix D. See page 227.

Quintillian says, "Demosthenes seems to Cicero sometimes to nod, and Homer himself appears to Horace to do so," and then with unaffected simplicity he observes, "They are great men indeed but men nevertheless."⁷ If it were possible for an orator like Demosthenes to nod, and possible for a poet like Homer to nod, it is equally possible for a Roman Catholic archbishop like the Most Rev. Dr. Keane to nod.

The Right Rev. Dr. A. Cleveland Coxe, Bishop of Western New York, writes the following letter:

"Quoque, Long Island,

"Suffolk, Co., New York, July 26, 1895.

"My Dear Brother in Christ,—Let me heartily thank you for your letter and the facts as detailed in *The North-western Christian Advocate*. The cardinal and the archbishop [Ireland], whose characteristics are sufficiently evidenced by *their* conduct, merit the severest censure, because they *pose* as 'Americans.' The latter is continually flattered as such.

"Is it not worthy of your Methodist organs to give wide circulation to facts which show that the *Americanism* of these confederates in duplicity does not amount to the courtesy of *acknowledging* an important communication from so large a Christian body as the Methodists; whom they felt at liberty to insult in a manner which violates the ordinary rules of politeness between neighbors as co-citizens? At last, the cardinal on the spot and in close communication with the Pontiff himself, with no

⁷ Quintillian's *Institutes of Oratory*, Vol. II, Book X, Ch. I, Paragraphs 24, 25, page 252. London: George Bell & Sons, York Street, Covent Garden. 1876.

apology for fifteen months' neglect, elicited a reply from the Roman Court, evasive and Jesuitical in the extreme. The Vatican well knows the laws and oppressive measures of these 'Republics,' and that the Roman Court is their *primum mobile*. The late Cardinal Lavigerie (who posed as a philanthropist) was loud in his professions of *republicanism*, while he eulogized Ecuador as the model Republic. Here is the whole story in a nut-shell: they would reduce us to the condition of Ecuador—governed by the Jesuits—and *this is the purpose* of the mission and 'University' at our Capital.

"With cordial thanks for your letter, and with Christian regard,

"Truly yours,

"A Cleveland Coxe, Bishop."

The Right Rev. Dr. William E. McLaren, Bishop of Chicago, affirms:

"I am in entire sympathy with any effort of a representative character to secure the legalization of marriages performed by others than the clergy of the Roman Catholic Church, where it does not now exist. I am quite positive that there is such liberty in Venezuela, Colombia, Mexico, and the Central American Republics. I am surprised to learn of restrictions in Peru. Ecuador and Bolivia would naturally be the last to relax grasp on their ancient matrimonial laws."

The Right Rev. Dr. William Paret, Bishop of Maryland, declares:

"I am heartily in sympathy with the movement to secure liberty of conscience in the South American Republics. When we remember that the Roman Catholics in the United States have full liberty of conscience and worship, it is but right that we should expect and ask for the same in the countries which are under their control."

The three preceding communications are the utterances of Protestant Episcopal Bishops; the following communication is the utterance of the Presiding Bishop of the Reformed Episcopal Church:

Bishop Fallows indicates how, in all probability, "the end in view" may be secured:

"I have learned to believe from what I know of Archbishop Ireland, Bishop Spalding, and other dignitaries of the Roman Catholic Church of like mind with themselves, that a movement in the direction of religious freedom and liberty of conscience which obtains in the United States would receive their hearty approval. I shall be greatly surprised if these men, who represent the advanced thought in their Church, do not heartily co-operate with you in securing the end in view. I shall watch with interest further developments, but let me urge you, if it is necessary, to continue in the good work which you have begun until your efforts are crowned with triumphant success."

Bishop Clement L. Reinke, of the Moravian Church, says:

"I heartily thank you for apprising me of the work of your committee, and was much gratified to learn that something tangible has already been accomplished through its instrumentality towards the glorious end of securing religious liberty in South American States that have still been held in bondage. As a member of the 'South American Missionary Prayer Union' for some time, I am pledged to daily intercession for that 'Dark Continent.' May God further bless and speed your work, and hasten the day when the kingdoms of this world shall have become the kingdom of our Lord Jesus Christ!"

The letter of the Right Rev. Dr. Anthony Kozlowski, Bishop of the Independent Polish Catholic Church, in which he gives his "personal experience," is very refreshing reading:

"The movement to secure for Protestants religious liberty in the South American Republics has been an object of interest to me long ago. I am fully in sympathy with your work, and I believe that you will ultimately succeed in your noble efforts. You have, no doubt, more than one hard battle before you yet, and I know from personal experience that the Roman Church yields to any kind of progress and enlightenment only after a bitter opposition, and would not shrink back from using any means in repressing an antagonism to her absolutism; but the times of her power are past, and though she would willingly revive the shadows of the Middle Ages, the spirit of the times refuses to travel backward. May God bless you and your work! is my prayer."

The following utterances from Methodist Episcopal bishops reveal how they view the movement:

Bishop McCabe regards it as "a most cheering sign of the times that thoughtful Roman Catholics in all countries are catching the spirit of civil and religious liberty and are joining in the demand for it."

Bishop Fowler, after observing, "It is gratifying to notice that the calm, steady, persistent efforts put forth by the Rev. John Lee have made steady and most encouraging advances toward securing religious liberty for Protestants in the Re-

publics of Peru, Ecuador, and Bolivia, in South America," affirms that "it demonstrates that this world is coming into neighborhood relations;" that "even the baptized exclusiveness of a Middle Age Church feels the power of the world's opinion;" that "there is a Power above even the dictator in St. Peter's chair;" that "the sleeping war-dogs of Protestant nations are among the influential elements in this case;" that "the awakening sense of fair play in intelligent Romanists in America and England is also most important;" that "the conviction is in the air;" that "it can not be again confined;" and concludes with these words: "Having witnessed some phases of this strife west of the Andes, and knowing from a study of the question on the ground the importance of the movement, I earnestly ask for the prayers and sympathies of all lovers of liberty and righteousness for the success of this continent-wide and age-long strife."

Bishop Ninde, previous to his episcopal visit to the Neglected Continent, expressed the hope, "I trust your noble efforts will be crowned with full and speedy success," and, after holding the South American Conferences, wrote, "Dear Brother Lee: Your work for South America will be held in everlasting remembrance."

Bishop Warren asserts, "I am entirely confident that your persistent agitation of this matter in the

Chicago Preachers' Meeting has been productive of real world-wide good."

Bishop Merrill writes:

"As you know, I have been familiar with the movement to secure larger religious liberty in several South American States, from its inception here in Chicago, and have been in hearty sympathy with it. It seems strange that in those closing years of the nineteenth century it should be necessary to make special effort to cause enlightened nations to remove from their statute-books those odious restrictions on the liberties of the people which reveal the narrowness and barbarism of the darkest night that ever settled on the Church of God or trammelled the aspirations of the human heart. I congratulate you on the good results already attained. It must be that, with the wide co-operation you have secured and the hearty sanction given your efforts by so many eminent men in Church and in State, that complete success must soon crown your efforts. I trust and pray that such may be the case!"

Bishop Vincent expresses himself thus: "You have a very thorough way of doing things which greatly gratifies me, and I like, moreover, the good spirit which you show in it all."

Bishop Mallalieu's letter speaks for itself:

"My Dear Brother,—Personally I wish to commend you most emphatically for the magnificent persistency with which you have advocated the question of civil and religious liberty in the South American Republics.

"William Lloyd Garrison once said, 'I will be heard,' and he was heard. Thank God, you have made your protest ring till it is heard even in the Vatican. Keep at it in your own wise way. You are in the right track! Go ahead!

"In my judgment it is a shame and a disgrace that rests upon every Roman Catholic cardinal, archbishop, and bishop of the Roman Catholic Church in the United States that they do not as one man unite in a peremptory demand that their co-religionists in the South American Republics shall unite with them in a supreme effort to secure for all people in those countries the same measure and kind of liberty that Roman Catholics enjoy in the United States.

"With best wishes for your success for truth and righteousness, I am very truly yours,

"W. F. Mallalieu."

The Rev. Dr. John Hall, who, for the last thirty years of his life, was pastor of the Fifth Avenue Presbyterian Church, New York, indicates what the United States Government should do:

"It is of the greatest importance, in many points of view, that the United States Government should employ all legitimate means for securing in other Republics the same liberty that is enjoyed by all born citizens or emigrants in the United States. Public sentiment on this subject should be drawn out, for the sake of our race, and for the honor of the King of kings."

The Hon. Charles J. Bonaparte, of Baltimore, now Secretary of the Navy, a devoted Roman Catholic, grand-nephew of Napoleon and grandson of the King of Westphalia, expresses his belief as follows:

"I believe that in the United States our complete religious liberty has promoted a sound and healthy growth of all forms of Christianity, and certainly of none more than of that faith which I profess. I further believe that, in modern times, the maintenance of a State religion has

been usually, if not invariably, distinctly injurious to the form of Christianity thus privileged, and more especially that in [Roman] Catholic countries it has tended to deprive the Church of her independence with respect to the civil power and towards the intellectual and moral enfeeblement of the clergy. I should, therefore, see with pleasure all of the avowed purposes of your organization realized; but I hesitate to identify myself with its work, because I have always deprecated intermeddling by American citizens in the internal affairs of other countries."

Henry Charles Lea, LL. D., author of "The History of the Inquisition," states:

"I am in favor of the largest toleration for all forms of faith that confine themselves to elevating the spiritual and moral faculties. If your committee can secure the recognition of this in the South American Republics it will do a good work."

Miss Clara Barton indites the following letter:

"Washington, D. C., January 5, 1898.

"Dear Mr. Lee,—I am in receipt of your circular letter relative to the movement to secure for Protestants in the Republics of Peru, Ecuador, and Bolivia, the same liberty of conscience which is enjoyed by Roman Catholics in the United States of America, and requesting an expression upon my part in aid of the movement. I appreciate very greatly the consideration given me by this request, and, believing in the fundamental principle of human equality, the corner-stone upon which the grand structure of our great American Republic has been raised, I feel that the welfare, prosperity, and development, both morally and materially, of other countries in our Western Continent, as well as of all countries, would be advanced and perpetuated by the recognition of this grand principle. I re-

joyce in every step taken in that direction, and am glad to know of the radical and praiseworthy act of our sister Republic, stated in your communication.

"Freedom of conscience and equality before the law accorded to all citizens, irrespective of religious belief, with a recognition of the rights of persons owing allegiance to their own governments while they reside in foreign countries, contribute to earnest patriotism, social tranquillity, advancement in civilization, as well as peace and harmony between nations.

"It affords me great pleasure to add my word of indorsement of what has been accomplished, and the purposes it is your desire to serve have my most hearty approbation. Very sincerely yours,

"Clara Barton,
"President American National Red Cross."

The Rev. Joseph Cook, whose sturdy blows for truth and righteousness have secured for him an enduring place in human hearts, gives the assurance that "The plan outlined in your letter for the enlargement of religious liberty for Protestants in certain pre-eminent Roman Catholic South American Republics, through moral agitation and discussion, has my cordial approval."

The Hon. Charles C. Bonney, president of the World's Congress Auxiliary of the World's Columbian Exposition, declares:

"I am in hearty accord with the object of your movement and will be glad to promote it so far as may be in my power. I would like to see adequately guaranteed to the people, not of the South American Republics only, but to the people of all the countries of the earth, exactly the

same religious liberty which is enjoyed under the Constitution of the United States, alike by natives and by foreign-born, by Roman Catholic, Protestant, Jew, and all others."

The Rev. Dr. Daniel Dorchester, author of "Religious Progress in the United States," hopes that "you will push the matter vigorously," and asserts, "Freedom of conscience in religious matters is being fast advocated in our day, and, in the near future, must be universal, the birthright privilege of humanity."

General Thomas J. Morgan tells what is "good for the world:"

"The complete triumph and the happy working of the doctrine of religious liberty in the United States is a sufficient vindication of the work of your committee. What is good for the people of the United States in this respect is good for the world. In no one respect, perhaps, is the progress of civilization more distinctly marked than in the unfettering of men's minds and the breaking of the chains of ecclesiasticism. I wish you great success in the splendid work you are doing."

Mrs. Julia Ward Howe, author of the "Battle-Hymn of the Republic," in her communication defines "religious freedom in the acceptation of the Church of Rome:"

"The evil complained of is very serious, no doubt. We have occasion enough to see that religious freedom in the acceptation of the Church of Rome means only freedom for Roman Catholics. It is, however, very diffi-

cult to attack the Church of Rome, intrenched as it is in its assumption to be the only true exponent of Christianity. It will meet Protestants nowhere on fair and equal grounds. I should be glad to join in any effort, made with wisdom and charity, to better this state of things, but the burden of years begins to weigh upon me, and my powers, such as they remain, are heavily mortgaged."

The Rev. Dr. Francis E. Clark, president of the Society of Christian Endeavor, draws attention to the fact that "so-called heathen countries" place "few restrictions" upon "religious liberty:"

"It seems to me that every reasonable Christian man can only wish and pray that the Protestants in the three Republics of which you speak shall have the same liberty and freedom to worship God that is granted in almost every other land under the sun. Even Japan, China, and so-called heathen countries put few restrictions in these days upon religious liberty. May despotism and tyranny of every kind be soon supplanted by freedom in the American Continent!"

The Hon. Jeremiah Curtin, of Bristol, Vermont, a distinguished Roman Catholic layman and widely known as the translator of Sienkiewicz, the Polish novelist, writes a truly noble letter:

"Dear Sir,—So far as any word or act of mine can assist in emancipating Protestants in South America, I give it most cheerfully. Judging from what you write, something has been done already, and if proper resolution is shown on our part, I think that Protestants will enjoy in the near future in those Republics the freedom which they ought to have, a freedom corresponding to that which all moral religions enjoy in the United States. We should

be keeping strictly within our right were we to ask justice for American Protestants first, and let the natives come next. Justice to our people in all countries is for us a matter of profound national concern, and is an international question, while justice to others in their own countries, though the object of our wishes and strivings, has to be sought for in its own way, and is strictly a home question in each country.

"I offer this last consideration in passing. Wishing you every success and thanking you heartily for the kind words which you have put at the foot of your letter concerning my own work, as well as my translations from Sienkiewicz, I am very sincerely yours,

"Jeremiah Curtin."

The Rev. Dr. Sheldon Jackson, a heroic missionary of the Presbyterian Church in Alaska, under date of June 6, 1898, writes:

"Yours of May 18th, concerning legislation granting religious liberty in South America, was duly received at the General Assembly, but I was so ground down with my committee work on bills and overtures that I had no time to look after it personally. Indeed, the committee work kept me entirely away from the sessions of the General Assembly. I am in fullest sympathy with the object that you are after. I think the moral pressure of the United States should be brought to bear upon all these South American Republics to secure complete religious liberty. In no other way can they work out their best interests politically."

The Rev. Dr. James S. Dennis, author of "Christian Missions and Social Progress," affirms that "when our sister Republics of South America shall unite with us in a policy of religious reci-

procity they will find themselves benefited;" that "it is a strange commentary on the social and religious tendencies of Roman Catholicism that such strenuous efforts must be made to secure this boon of liberty;" that it is "a great gain" that "public sentiment" has "sufficiently ripened in Peru to establish in a measure these privileges;" that he "can not but believe that the majority of the intelligent Roman Catholic laymen" of the Republics of Ecuador and Bolivia, "if they can resist the ecclesiastical pressure, will be found to be on the side of civilization and liberty of conscience."

Ex-President Cleveland vigorously expresses himself thus:

"Princeton, N. J., February 2, 1898.

"Dear Sir,—In reply to your letter of January 27th, I have to say that I am an advocate of the largest religious liberty to all people in our own land, and am strongly in favor of any movement having for its object the perfect security and absolute freedom in the South American States of our citizens sojourning or residing there.

"The demand for such security and freedom, it seems to me, is only reasonable and just. Yours truly,

"Grover Cleveland."

Ex-President Harrison gives no uncertain sound:

"1214 North Delaware Street,

"Indianapolis, Ind., January 5, 1898.

"My Dear Sir,—I have your letter of January 1st. Certainly the religious liberty which is now universally given by Protestant countries to citizens and residents of the

Roman Catholic faith calls for reciprocal treatment in Roman Catholic countries. Very truly yours,

“Benjamin Harrison.”

The Rev. Dr. Leonard Woolsey Bacon, who has given us in one volume a vital, inspiring, and truly useful history of American Christianity, declares, “There is no room in America for two opinions on the subject of your circular;” and asserts, “No citizen can refuse any effort that promises to be useful to secure for our own people in every land that freedom which is conceded to the people of every land coming among us,” and then very pertinently adds:

“But the effective word will be that spoken by our Roman Catholic fellow-citizens, cleric as well as lay. In the teeth of ‘The Syllabus’ they boldly avow themselves the friends of religious liberty. I, for one, believe them to be sincere; but there are those who do not, and they feel aggrieved that their sincerity should be doubted. If they want to put these doubts forever to shame, they have only to set on foot a petition in the name of American Roman Catholics, addressed to the offending governments, asking for the concession of the same liberties in Roman Catholic countries that are conceded to Roman Catholics here.”

The Rev. Dr. Thomas C. Hall, of Union Theological Seminary, manifests his interest in these words:

“I shall be glad, indeed, if by any expression I can further the end you have in view. It would be very useful

if you could get some Roman Catholic laymen to protest, in the name of the Roman Catholic Church against existing conditions, in the public press."

One of the foremost Roman Catholic laymen in this Republic, Colonel John Brisben Walker, LL. D., editor of *The Cosmopolitan Magazine*, tells how his pulse beats on the subject of religious liberty:

"Cosmopolitan Magazine,

"Editorial Department, February 28, 1898.

"Dear Sir,—You do me the honor to ask my opinion regarding 'religious liberty.' In reply permit me to say that I regard the fullest liberty to search for truth and to think without trammel as necessary to all mental progress and to civilization's growth. Yours sincerely,

"John Brisben Walker."

General Lew Wallace writes a letter worthy of the author of "Ben Hur:"

"Crawfordsville, Indiana, September 18, 1897.

"Dear Sir,—In reply to your favor of the 13th inst., I beg to say that the right and justice of the movement to secure for Protestants in the Republics of Peru, Bolivia, and Ecuador the liberty of conscience which is enjoyed by the Roman Catholics in the United States of America, are obvious, and it is not possible to refuse any influence I may possess. That there should be a denial, on the part of these governments to comply with the request made them on the part of our government, passes my comprehension. The trend, all over the earth, is in the direction of the broadest religious liberty. The South American Republics are standing in their own light when they decline to give heed and proper attention to what is so manifest.

"I notice the three aims which your committee proposes to accomplish, amongst them, that to secure, in the South American Republics, for American citizens the fullest civil liberty, especially in the legalization of marriages by others than the clergy of the Roman Catholic Church. The necessity of a concession of the kind here described is so great that it sets one to inquiring what can be behind the governments addressed. The suspicion is at once excited that the opposition proceeds rather from the clergy of the Roman Catholic Church of those countries; in view of which, I suggest that your committee address itself to the clergy of the same Church in America.⁸ A great deal, it seems to me, might be accomplished by enlisting the latter in your movement.

"Very respectfully your friend,

"Lew Wallace."

Communications were sent to thirty archbishops and bishops of the Roman Catholic Church in the United States of America. The prelates addressed are as follows: Archbishops Corrigan, Chappelle, Elder, Feehan, Gross, Hennessy, Kain, Katzer, Riordan, Ryan, Williams, and Bishops Allen, Dona-

⁸ An editorial in *The Buenos Aires Herald*, December 22, 1898, states that the Roman Catholic hierarchy in the United States approached President McKinley with the view of seeking protection for their co-religionists in the Philippine Islands; that the President replied that "Roman Catholics would have the same rights and privileges there as they have in the United States, where all faiths and religions are on an equality;" that "the Roman Catholic prelates who seek equal civil rights for their flocks in those islands might do worse than see that Protestants in Roman Catholic countries, like Peru and Bolivia, for example, had the same privileges;" that "in neither of these countries do Protestants enjoy them;" that "Protestants need not expect to receive the same latitude and freedom which they are willing to accede to Roman Catholics, a fact which carries its own significance on the face of it."

hue, Fitzgerald, Fitzmaurice, Horstmann, McCloskey, McDonnell, McFaul, McGoldrick, McGovern, McQuaid, O'Dea, O'Hara, O'Gorman, Quigley, Ryan, Scanlan, Spalding, and Watterson. The date of the letters to the archbishops is January 22, 1898. A few weeks later, February 17th, letters were sent to ten of the above named bishops; later still to the remaining nine. Out of the entire Roman Catholic hierarchy of the United States thirty prelates were selected as the representatives of that body. Not one archbishop replied. All of the bishops remained silent except one. That one is Bishop Patrick James Donahue, whose letter suggested the wisdom of sending a registered letter to the Pope, stating that the committee remembered the words of Mr. Gladstone: "We see before us the Pope, the bishops, the priesthood, and the people. The priests are absolute over the people; the bishops over both; the Pope over all;"⁹ and had not forgotten the marvelously significant statement of Cardinal Newman: "No pledge from [Roman] Catholics was of any value to which Rome was not a party,"¹⁰ and that it felt that even though a "pledge," instead of being received from one bishop, had been

⁹ "Vaticanism," page 67.

¹⁰ "A Letter Addressed to His Grace the Duke of Norfolk, on Occasion of Mr. Gladstone's Recent Expostulation." By John H. Newman, D. D., page 18. New York: The Catholic Publication Society, 1875.

received from the entire Roman Catholic hierarchy of the United States in favor of religious liberty in South America, yet that pledge would not be of "any value" unless it had the indorsement of him who is over the people, over the priests, over the bishops, "over all." Continuing, the letter said:

"The committee wants a 'pledge' that will be of *some value*. It appreciates Bishop Donahue's proposal. It believes that his letter will mark a new era in the religious history of the American Continent, provided that a communication emanates from the Vatican stating that it is the express wish of Leo XIII that the Roman Catholic archbishops and bishops of the United States of America be the leaders in a movement for securing the same religious liberty for Protestants in the South American Republics that Roman Catholics enjoy in this Republic; still more, that on such a 'well-conducted' movement as this, you will bestow your apostolic benediction."

This request, affording the Pope a *golden opportunity* to convince the American people and the world that he was a true friend of religious liberty, was *ignored*. No indorsement from Leo XIII of the following letter ever found its way to Chicago:¹¹

"Bishop's Residence, Wheeling, W. Va., May 27, 1898.

"Mr. John Lee, Chicago, Ill.:

"My Dear Sir,—I have been directed by Right Rev. Bishop Donahue to acknowledge the receipt of your communication of February 17th ult. In reply his lordship

¹¹ The New York *Catholic World*, Vol. XI, page 8, says concerning the Roman Church: "She certainly is opposed to what the nineteenth century calls religious liberty."

begs to say that absence from home and pressing engagements prevented him from answering your letter sooner.

"His lordship directs me to say that he desires much to see the same religious liberty prevailing in the Republic of Peru, in Ecuador, and Bolivia as exists in the United States. He is further willing to co-operate in all well-conducted movements to hasten the accomplishment of the same.

"I have the honor, dear sir, to be most respectfully yours,
Henry B. Altmeyer, Secretary."

Few indeed will feel inclined to deny that Bishop Donahue's communication was the logical outcome of the letter dated February 4, 1888, addressed by Leo XIII to Cardinal Gibbons, acknowledging President Cleveland's gift of "a superb copy of the Constitution" of the United States as a jubilee offering. The *Baltimore Catholic Mirror*, April 14, 1888, in an editorial, "Leo XIII and President Cleveland," says:

"The Holy Father's letter indicates the true feeling entertained by the enlightened head and prelates of the Universal Church for the institutions of our Republic, which are the outgrowth of real liberty; and the fervent prayer which Leo XIII breathes for our national advancement and prosperity and the perpetuation of those institutions, is the highest praise that can be lavished upon the grand character of our Republican Government by one who is universally conceded to be among the wisest, best informed, and most eminent thinkers and publicists of modern times."

Three sentences from this letter, giving both the Latin text and translation, are here subjoined:

“Quare cum per Te, Dilecte Fili Noster, clarissimus istorum foederatorum Statuum Praeses pari Nobiscum officio fungi voluerit conspicui potentissimae Reipublicae Constitutionis exemplaris dono addito, peculiaris iucunditatis et gaudii rationem Nobis exhibuit. Cum itaque excellentissimo Viro gratias referre debeamus, Tibi huiusmodi munus committimus, qui et ecclesiastica dignitate inter catholicos Reipublicae Antistites praecellis, et magna apud eum frueris aestimatione. Quo in munere explendo id etiam, ut ei pandas optamus, Nos non modo foederatorum Statuum Constitutionem ea de causa mirari, quod sub ea industres et operosi cives ad tam magnam potentiam Rempublicam evexerint, sed quia ipsa catholicis subditis necessariam libertatem tribuit, qua catholicam Religionem adeo hoc saeculo floruisse compertum est, et uberiores fructus in ipsius civilis societatis utilitatem etiam in posterum daturam esse confidimus.”

TRANSLATION.

“Since, then, the illustrious President of the United States has, through you, our well beloved son, seen fit to exhibit a like courtesy, accompanying the expression of the same with the gift of a superb copy of the Constitution of that most powerful Republic, he has, in so doing, afforded us a peculiar pleasure and satisfaction. Moreover as it is fitting that we should return to His Excellency the expression of our gratitude, we commit the discharge of that duty to you, both on account of your exalted rank in the hierarchy of the Republic, and of the personal esteem in which His Excellency holds you. In fulfilling this duty, we desire that you should assure the President of our admiration for the Constitution of the United States, not only because it enables industrious and enterprising citizens to attain so high a degree of prosperity, but also because, under its protection, your [Roman] Catholic countrymen have enjoyed a liberty which has so

confessedly promoted the astonishing growth of their religion in the past, and will, we trust, enable it in the future to be of the highest advantage to the civil order as well."

Letters most cordially indorsing the movement, and promising every possible assistance, were received from the following persons: The Rev. Drs. Robert Russell Booth, Theodore L. Cuyler, A. E. Dunning, William Hayes Ward, and William F. Warren; Bishops Bashford, Bowman, Cheney, and McDowell; Dr. Henry K. Carroll, General Neal Dow, and Dwight L. Moody. In connection with these expressions from individuals there were also sought and obtained expressions from representative ecclesiastical bodies. During the autumn of 1894, many Annual Conferences of the Methodist Episcopal Church adopted resolutions touching the issue. Of these, two are appended:

DETROIT ANNUAL CONFERENCE.

"Whereas, The large Protestant Churches of the United States and their adherents freely and cordially concede to, and are ready to vindicate in behalf of, Roman Catholics their liberty of conscience and rights to worship God according to their conviction and training; and

"Whereas, This conceded liberty has received the approbation of the head of the Roman Catholic Church, which approval has been explicitly expressed by the Pope to his authorities and subordinates in the United States; and

"Whereas, We are informed that Protestants and non-Roman Catholics in the South American States of Peru, Bolivia, Ecuador, and perhaps other States, labor under grave

disabilities as to the expression of their religious faiths, the exercise of their divine worship, and the enjoyment of certain civil liberties as, for instance, the inability to be married legally unless they renounce their non-Roman Catholic faith; therefore,

“Resolved, That we suggest to the head of the Roman Catholic Church that he so exert his influence and authority, which are paramount in the countries named, that residents therein may be enabled to enjoy the same rights which are enjoyed by Roman Catholics in the United States.

“Arthur Edwards,

“E. W. Ryan,

“M. C. Hawks.”

ROCK RIVER ANNUAL CONFERENCE,

which comprises within its limits the city of Chicago.

“Whereas, Religious liberty is the birthright of every human soul, as well as the *sine qua non* of the best civilization and the grandest achievements; and

“Whereas, The Government of the United States guarantees to, and the Protestant Churches and their adherents in this land stand ready to defend Roman Catholics in the exercise of liberty of conscience, and the right to worship God according to their convictions and training; and

“Whereas, The Church of Rome has warmly and frequently expressed its approval of the religious liberty existing by law in the United States, and accorded to its adherents and workers in other Protestant countries; and

“Whereas, We are informed that Protestants and non-Roman Catholics in the South American States of Peru, Bolivia, Ecuador (and perhaps other States), labor under grave disabilities as to the expression of their religious faith, the exercise of Divine worship and the enjoyment of certain civil liberties, notably the ability to be legally married without renouncing their non-Roman Catholic faith; and

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"Whereas, We believe that the expressed will of Pope Leo XIII, whose authority is paramount in the States above named, would secure to the non-Roman Catholic inhabitants of those countries the sacred right of liberty of which they are now deprived; therefore be it

"Resolved, by the Rock River Conference of the Methodist Episcopal Church, That we urge upon the head of the Roman Catholic Church, in the name of the 352 churches, 355 ministers, 44,000 members, and more than 100,000 adherents which we represent, that he exercise his influence and exert his authority to the end that the non-Roman Catholic residents of the above-named States may enjoy the same rights and religious liberty as are now accorded to Roman Catholics in the United States.

"Resolved, That copies of these preambles and resolutions be forwarded to Monsignor Satolli at Washington and Pope Leo XIII at Rome.

"P. H. Swift, Chairman,

"N. O. Freeman, Secretary."

CHAPTER VIII.

AGITATION—OPINIONS OF PUBLIC LEADERS—FOREIGN.

BELIEVING with Daniel O'Connell in the wonderful efficacy of moral agitation, letters were addressed to leaders of thought in various parts of Christendom, stating that a committee, of which the writer was chairman, aimed at the accomplishment of three things:

1. To secure religious liberty for missionaries working in the Republics of Peru, Ecuador, and Bolivia.

2. To secure religious liberty for native Christians who dissent from the Roman Catholic faith.

3. To secure in those South American Republics the fullest civil liberty for foreigners and native-born Protestants, especially by the legalization of marriages performed by others than the clergy of the Roman Catholic Church.

It was also stated that the committee asks nothing more for Protestants in these South American Republics than is cheerfully accorded to Roman Catholics in this Republic, and that it feels confi-

dent that their favorable utterances will assist largely in bringing about the entire removal, in Peru, Ecuador, and Bolivia, of what the editor of the *Chicago Citizen*, a Roman Catholic journalist, designates "odious religious restrictions." The first reply came from London. Its writer was the hero who "found Livingstone," who wrote as follows:

"2 Richmond Terrace,
"Whitehall, S. W., January 11, 1898.

"Dear Sir,—All I can say is, that I wish every success to your efforts, and I say it the more readily that I feel convinced it will be best for Peru's own interests to abolish all distinctions in religion. A State should not interfere in matters of conscience; for be a man a pagan or a Christian, Protestant or Roman Catholic, Brahman or Musulman, his religious beliefs or ignorance of religion should not bias a government or debar a citizen from the enjoyment of his rights or privileges.

"Even in the young and newly founded States of Central Africa a man's rights are sacred, and the last thing we should think of doing would be to interfere with liberty of conscience. To do otherwise is to arrest progress and to provoke passions which had best be left alone.

"Yours faithfully,

"Henry M. Stanley."

Professor St. George Mivart, the well-known English Roman Catholic scientist, whose theological articles a few years ago in *The Nineteenth Century* created such a profound sensation, in a long and philosophical letter, the closing sentence of which is, "Thanking you for your kind expressions as to my

visiting the States, and wishing you a happy New Year," says: "I fully agree with you in securing for American and English non-[Roman] Catholics, whether Protestants or non-Christians, all such liberty as may not interfere with the harmony and peace of the people among whom they live, and also that they should be enabled to marry legally."

Sir Evelyn Wood, Adjutant General, now a Field Marshal of the British army, in a letter from the War Office, full of the spirit of peace, rejoices that the feeling "is yearly becoming more tolerant toward all those of other Christian denominations."

The Rev. Dr. William Garden Blaikie, of Edinburgh, author of the "Personal Life of David Livingstone," manifests his Scotch love for "fair play:"¹

"I very cordially concur in the movement now in the course of being made for securing religious liberty in the Republics of Peru, Ecuador, and Bolivia. In Protestant countries the most ample liberty is given to Roman Catholics, and it is only fair play that there should be reciprocity in this important matter."

Sir J. William Dawson, Montreal, the accomplished scientist and devout Christian, speaks of

¹ Lord Acton, a life-long Roman Catholic, in his letter to the editor of the *London Times*, published in the issue of that paper for November 24, 1874, page 6, gives us the following instance of "fair play:" "When Henry of Valois swore to respect the liberty of conscience in Poland, the Cardinal Penitentiary informed him that it would be a grievous sin to observe his oath, but that if it was taken with the intention of breaking it, his guilt would be less,"

“your good work of trying to secure liberty of conscience and better laws in the Republics of Peru, Ecuador, and Bolivia,” and expresses the “very best good wishes for your success in so desirable an object.”

The Rev. Dr. Theodore Monod, of Paris, after stating that “neither *The Independent* of New York nor the London *Times* is within my reach, but your letter is,” gives the assurance that he will gladly, as he “may have opportunity,” “express a cordially favorable opinion of the movement.”

The Rev. Dr. Cunningham Geikie writes a letter worthy of the author of “The Life and Words of Christ:”

“58 Southcote Road,
“Bournemouth, March 5, 1898.

“Dear Dr. Lee,—I am delighted to learn that non-Roman Catholic marriages are now made legal in Peru, and I sincerely hope that the sister Republics of Ecuador and Bolivia will soon enjoy the same elementary justice. The three objects which your committee seeks to attain are worthy of all their efforts and of the hearty co-operation of all who think that freedom, civil and religious, is the right of every one. My earnest hope is that they may be speedily secured in all the three Republics. It seems indeed a contradiction to the very genius of a Republic that they should for a moment be withheld.

“Success must be only a matter of time, for you have the conscience of humanity on your side and the spirit of the age. Before these, the bigotry of the past must ere-long give away.

“Thanking you for your kind words, and for your

allowing me to give my protest against the antiquated fanaticism you so rightfully challenge.

"I remain, Dear Doctor, yours very truly,

"Cunningham Geikie."

The Rev. William Arthur, M. A., author of "The Tongue of Fire," writing from London, England, pronounces the movement to ameliorate the condition of South American Protestants one of "great interest," and, in words few but strong and inspiring, prays, "May the Lord strengthen you for long and faithful testimony!"

The Rev. Dr. James Robertson, Dublin, Ireland, believes that "the three things which you seek to realize are the rightful heritage of all Protestants," and states: "My earnest prayer is, that in your good work you may be so prospered by the Divine blessing that the most perfect success may crown your efforts."

The Rev. Dr. Alexander B. Bruce, the distinguished Scotch professor, is convinced that "it does not require much reflection to be satisfied that it is very desirable that Protestant citizens in the Republics of Peru, Ecuador, and Bolivia should be under no temptation to renounce their faith in order to be legally married or to live in irregular relations by remaining Protestants," and hopes "that the efforts being made to bring about a change of the law may succeed."

Lord Robert Montagu, a man to whom Mr. Gladstone, in his work entitled, "Speeches of Pope Pius IX,"² applies the language, "champion of the Papal Church," and who, some years later, found his way back to the Protestant fold, after observing in reference to the United States of America, "Your great country, which has always been foremost in bearing the standard of liberty to all parts of the earth," adds:

"You also, Reverend Sir, are leading the vanguard against the 'odious religious restrictions' which, in accordance with the Pope's Syllabus of 1864, it is a fundamental principle of the Church of Rome to promote. You have already been, to a great extent, successful. But, alas! while you and your enlightened country are thus marching on to relieve countries from the trammels and fetters of Rome, the Government of this country and the Governments of other European countries are marching in the contrary direction."

Lord Kelvin, the greatest living authority on physical science, pronounces "the three objects aimed at by your committee" "clearly very good and important."

Justin McCarthy, M. P., the author of the "History of the Four Georges," conveys in his communication no doubtful meaning:³

"Dear Sir,—I have read your letter just received with great interest. I feel no doubt whatever that the influence

² Page 40. New York: Harper & Brothers, 1876.

³ With few exceptions the letters in this chapter were written in 1898; this one was penned in 1895.

of the Pope will be exercised in securing for Protestants in the South American Republics the same liberty of conscience that is enjoyed by Roman Catholic citizens of your country. I need hardly say that your purpose has my fullest and most cordial sympathy. I thank you much for your kindly words with regard to myself and my writing.

“Very truly yours,

“Justin McCarthy.”

Algernon Charles Swinburne, whom the *Baltimore Catholic Mirror*, in an editorial of May 20, 1893, pronounces “the first of English poets,” unhesitatingly asserts:

“I am no less honored than gratified by your expressed wish for my opinion on so practically grave a question as that on which you ask for it. I can only say that it seems to me a somewhat wanton waste of time to apply directly or indirectly to cardinal or to Pope for any relaxation or modification of the most monstrous claims ever put forward by the Roman Catholic Church. Force, and force alone, could obtain even a show of justice, decency, or fair play from the ministers and agents of a religion which has never yielded one jot of its atrocious pretensions except under sheer compulsion of absolute necessity.”

The author of the “History of England in the Eighteenth Century,” the Right Hon. William E. H. Lecky, M. P., who is considered by an eminent Roman Catholic authority⁴ “one of the most able and impartial of living historians,” in his letter, written from the land of William the Silent, reveals

⁴ See article of William Samuel Lilly in *The Dublin Review*, July, 1886, page 76.

by whom "the grossly intolerant laws" concerning Protestant marriages in South America were "inspired:"

"Dear Sir,—I wish you all success in your efforts to obtain a repeal of the grossly intolerant laws about Protestant marriages which exist in some of the South American States, but I shall be much surprised if you obtain any real help from the Vatican. Such laws were once general in Roman Catholic countries. They were always inspired or suggested by the priests, and they were only abolished when the political power of the Church was restricted or overthrown. Yours faithfully,

"W. E. H. Lecky."

Dean Farrar, writing from "The Deanery, Canterbury," is not slow to denounce "a policy worthy of the Dark Ages:"

"Dear Sir,—Since you ask my opinion, I can only say that it seems to me a monstrous policy of tyrannical intolerance, to prevent Protestant citizens in Peru and Bolivia from being legally married unless they turn Romanists. It is a policy worthy of the Dark Ages, and the execrable cruelties of the Inquisition which the Church of Rome has never repudiated. Yours faithfully,

"F. W. Farrar."

The Rev. Paul Sabatier, the brilliant Frenchman, whose "Life of St. Francis of Assisi" is one of the choicest classics of the age, writes:

"My most ardent wishes are that your unremitting labors may accomplish for Ecuador and Bolivia what they have already achieved for Peru. It is evident that liberty

of conscience is the first condition of all civilization.⁵ Every man, no matter how little religion he may have, ought to desire religious liberty for his fellow-men. To suppress liberty of conscience is to suppress religion in its most elevated form."

This devoted minister of Christ asserts that the "impoverished" countries of Europe "are at the present moment the victims of clerical education;" that he is "particularly happy and surprised" to find "one Roman Catholic paper on your side;" that "this proves how much Roman Catholicism differs in the New World from Roman Catholicism in old Europe;" that "if you wish I will send you several papers from Rome and Paris, edited by Roman Catholic priests, in which you will see that all these papers, without a single exception, are trying to incite the masses against the Jew and the Protestant;" that the Church of Rome "would put Europe in fire and blood in order to accomplish her end;" that a few days ago the great paper of the Vatican, *L'Osservatore Romano*, "was gravely relating that the angel of God, who rang the bell of St. Germain l'Auxerrois for the massacre of St. Bartholomew, would not, in all probability, linger

⁵ The Very Rev. Canon Oakeley, in a letter to Mr. Gladstone, published in the *London Times* of November 17, 1874, said: "As to liberty of conscience, we are thankful even to avail ourselves of it, although none the less convinced that it is abstractedly opposed to the [Roman] Catholic theory."

much longer until he should ring it again;" that in view of this alarming situation "Europe has also the need of being supported by your sympathy;" and then concludes, "I beg you to believe me that I am at your service for your grand work."

Professor Goldwin Smith, Toronto, Canada, suggests where "most effectual aid" can be obtained:

"I have received your communication respecting Protestant disabilities in the Republics of Peru, Ecuador, and Bolivia. Of the flagrant injustice of such disabilities there can be no doubt; and I wish I could in any way contribute to the redress of the grievance. Unhappily I have no such power. There can be no doubt that the Vatican has the power, if it has the will, to get the disabilities removed. If its authority were exerted, the civil laws of the Republics would not long stand in the way. A precious 'Republic' that must be in which citizens who do not profess the State religion are precluded from marriages. Your most effectual aid will probably be that of American opinion brought to bear upon the Roman Catholic hierarchy of the United States. The Papacy can hardly pretend to the character of a moral power when it practically upholds and propagates concubinage by shutting out a class of citizens from lawful marriage."

The Bishop of Liverpool, the Right Rev. Dr. John C. Ryle, manifests his catholic spirit as follows:

"The Palace, Liverpool, January 18, 1898.

"Dear Sir,—I entirely approve any movement which has for its object to attain a larger degree of liberty for all Protestant Christians in the Republic of Peru. I may add that I heartily desire a thorough abolition of all re-

ligious restrictions in all the Republics of the great South American Continent.

"I wish abundant success to your movement.

"Yours faithfully,

"J. C. Liverpool."

The Bishop of London, the Right Rev. Dr. Mandell Creighton, author of "History of the Papacy from the Great Schism to the Sack of Rome," expresses his sympathy thus:

"Fulham Palace, S. W., March 1, 1898.

"Dear Sir,—It is almost needless for me to say that I sympathize with every effort to free religious convictions from civil disabilities. In all that concerns the contract of matrimony it is desirable that the legal aspect as regards the community should be secured so as to respect freedom in the choice of religious rites.

"I trust that your efforts may secure such freedom in the Republics of Peru, Ecuador, and Bolivia.

"I am yours faithfully,

"M. London."

The Bishop of Gloucester, the Right Rev. Dr. Charles J. Ellicott, very kindly observes: "I thank you for your full and explicit letter. As an Englishman I am naturally in favor of liberty of conscience."

The Bishop of Durham, the Right Rev. Dr. B. F. Westcott, indicates what "every government" ought to do:

"Auckland Castle,

"Bishop Auckland, March 1, 1898.

"Reverend and Dear Sir,—Allow me to thank you for your kind personal remarks. My very imperfect acquaint-

ance with the internal condition of Peru, Ecuador, and Bolivia makes me incapable of giving such an answer to the question which you propose to me as I should wish to give. I can speak only in general terms.

"It is, I think, the unquestionable teaching of history that it is for the highest welfare of States that there should be perfect religious freedom for all their inhabitants and equal civil rights for all citizens. Yet it may well be that some restrictions are necessary where a considerable heathen and uncivilized element exists. The history of the South American Republics is discouraging. But every government ought to provide for the legal marriages of all persons living under it without violation of their religious convictions. This provision seems to me to belong to the constitution of society.

Yours most faithfully,

B. F. Dunelm."

The Archbishop of Canterbury, the Most Rev. Dr. Frederick Temple, believes: "Religious liberty within the limit of the Mosaic Law is a priceless possession, which men are bound to claim for themselves and to help others to obtain in all circumstances."

The Archbishop of Armagh, the Most. Rev. Dr. William Alexander, states: "The Archbishop of Armagh, Primate of All Ireland, desires to express his earnest hope that the same measure of liberty of conscience may be extended to Protestants in the Republics of Peru, Ecuador, and Bolivia which is enjoyed by Roman Catholics in America and Great Britain."

The Bishop of Derry, the Right Rev. Dr. George A. Chadwick, says: "I sympathize most sincerely with your effort, and all others, for the promotion of spiritual freedom in Roman Catholic countries, and I rejoice to learn that there is a good prospect of success in the South American Republics, from the influence of your great nation."

The Right Rev. Dr. Edward Herzog, who for more than twenty years has been Old Catholic Bishop of Switzerland, in a very valuable letter, states what kind of a marriage "the Pope" can consider "legal" "without violating any adopted dogmatic principle" of the Roman Catholic Church:

"Bern, Switzerland, March 11, 1898.

"Reverend and Dear Sir,—Your letter dated February 17th was very interesting to me. I am surprised that there are still States where it is impossible, or very difficult, for Protestants to be legally married. In matters relating to marriage the Roman Catholic Church can, if she will, practice the largest liberality. Although I simply repeat what you already know, I allow myself to call your attention to the following points:

"1. According to the doctrines of the Roman Catholic Church, a legal marriage can be consummated by the approval of the couple to be married, not by the blessing of the priest. Therefore, the dispensers of the sacrament of marriage are the couple to be married and not the priest.

"2. While the Council of Trent (Session XXIV, Chapter I, 'Concerning Matrimony') declares that marriages not consummated by the Church are null and void; this is simply a disciplinary, not a dogmatic decision. This

decree begins with the words: 'Although it is not to be doubted that clandestine marriages, made with the free consent of the parties contracting, are valid and true marriages so long as the Church has not rendered them invalid; and, consequently, that those persons are justly to be condemned, as the Holy Synod doth condemn them with anathema, who deny that such marriages are true and valid.'

"3. In such countries where the decrees of the Council of Trent have not been adopted—as, for instance, in Switzerland—marriages that are not consummated by the Roman Catholic Church, but in some other way, are legal according to the doctrines of the Roman Catholic Church. Therefore, the Roman hierarchy—that is, the Pope—can, without violating any adopted dogmatic principle, consider any marriage legal in any country consummated by a civil officer, as soon as it is assured that the marriage is the free act of the contracting parties, and that there are no legal difficulties in the way.

"But it would be unjust for a civil government which exists for all citizens to make the legality of a marriage depend on conditions that are not even recognized by the Papal Church.

"I assure you of my brotherly respect.

"Edward Herzog, Bishop."

The Right Hon. James Bryce, M. P., London, England, author of "The American Commonwealth," in a letter from the British House of Commons, speaks approvingly of "the efforts" made "to procure the repeal of the legislation unworthy of the times we live in:"

"House of Commons, February 6, 1898.

"Dear Sir,—In reply to your letter, let me say that all friends of religious liberty and of human progress must

sympathize with and heartily wish success to the efforts which your committee has been and is making to procure the repeal of the legislation, unworthy of the times we live in, which still refuses freedom of teaching to missionaries, and freedom to think and worship according to the dictates of conscience to native Christians, in the Republics of Peru, Bolivia, and Ecuador. I am glad to learn that the labors of the committee have already secured an important amendment of the marriage laws in Peru, and I trust that, with that help of enlightened Roman Catholic laymen to which you refer, a similar amendment may be passed in the other two Republics.

"Cordially appreciating the value of the work which your committee is doing, I am very faithfully yours,

"James Bryce."

Sir George Williams, London, founder of the Young Men's Christian Association, says that he is greatly pleased at "the efforts being made in the United States to secure the same liberty of conscience to Protestants living in the Roman Catholic Republics of South America as Roman Catholics enjoy in the United States," and that he "devoutly hopes that these organized efforts which have his hearty sympathy, will be entirely successful in obtaining religious liberty and equal civil rights to Protestants and missionaries of the Protestant faith in the countries mentioned."

Prof. F. Max Müller, of Oxford University, recognized for nearly half a century as the highest authority in comparative philology, in the following communication deems it wise to make an

“appeal” to the “Christian conscience” of Roman Catholics:

“7 Gorham Gardens, Oxford, February 2, 1898.

“Dear Sir,—I have no hesitation in appending my name to the list of more influential names, all desiring a larger share of liberty for the Protestants in Peru, Ecuador, and Bolivia. Considering how Roman Catholics are constantly appealing to our sense of justice in order to obtain perfect equality of rights in Protestant countries, we may well appeal to their Christian conscience to induce them to grant to their Protestant fellow-citizens the same share of liberty which is enjoyed by Roman Catholics. Yours very faithfully,

“F. Max Müller.”

Signor Commendatore Augusto Chialvo, a frequent contributor to the best Italian reviews, writes:

“A book that should treat of religious liberty in Italy would to-day be considered almost an anachronism, so great has been the progress made. But if we look back, even on our own recent history, we shall find many traces of the struggle long maintained by our martyrs, philosophers, and statesmen for the cause of religious liberty. Hence we have the fullest sympathy with the one who stands forth as the champion of the same just cause for any other part of humanity. To obtain equal toleration for all opinions based on moral principles; to obtain that marriage be sanctioned by the State on a basis of equality for all, is a sacred mission.”

General Riciotti Garibaldi, the son of a man who will be gratefully remembered, not only in Italy, but throughout the civilized world, after millenniums have rolled their round, declares:

"To fight against oppression and intolerance of any kind has ever been the programme of us Garibaldians, so that I need not tell you that I fully agree in the ideas of the committee, and shall be quite ready to do anything I can to forward so good a cause. The true Christians of your glorious Republic have a great field of action before them, not only in the Republics of Southern America, but also on the older continents of Europe and Asia. And the reason why I think that you Americans are more specially adapted for this work is that you would have none of the reasons that often stay our hands or check our tongue; that is, family, social, or political reasons. In our political circles there is a rapidly growing tendency to resist the perpetual Papal interference and intolerance, and this comes from the fact that in the mass of the Roman Catholic world a movement is rapidly taking place in this sense; so that the movement is propitious for at least laying the foundations for future action."

The Rev. Dr. William Burt, now Bishop Burt, penning his communication beneath the shadow of the Vatican, says:

"Keep up the agitation until in every Roman Catholic country Protestants, be they few or many, shall enjoy the same religious liberty that Roman Catholics enjoy in Protestant countries. Your cause is the cause of humanity. The victories you win for religious freedom and equality before the law in the marriage relation will not only benefit the Republics of South America, but the world, and especially the United States. Romanism gets all it can, by every possible means, and yields only when compelled to."

A letter from Mexico, the land of the Aztecs, must convince the world that "old times are gone,

old manners changed," and cause all lovers of civil and religious liberty to rejoice that a Spanish-speaking Republic is blessed with such an enlightened statesman for President as General Porfirio Diaz. That letter, penned by Dr. John W. Butler, is as refreshing as a breeze in winter from "lands of palm and Southern pine:"

"Mexico City, Mexico, February 21, 1898.

"My Dear Brother,—Only those who live in priest-ridden countries can have a due conception and proper appreciation of the wonderful work done by your indefatigable committee. Every Protestant missionary, yea, and every lover of religious and civil liberty in Latin America, on beholding your work, will 'arise up, and call you blessed.'

"In this land we are happily free from many of those Papal burdens which oppress our brethren in certain Republics of South America. Our noble and enlightened President, General Porfirio Diaz, said to me in a conversation not long since: 'The clergy in my country are not all tolerant. But we intend to be, and to maintain religious and civil liberty at all costs.'

"If our neighbors on the south would only follow the example of this wise ruler, peace and prosperity would soon be their portion. Very truly yours,

"John W. Butler."

The Hon. J. St. Loe Strachey, editor of *The Spectator*, London, sends across the Atlantic the cheering statement: "I am delighted to see what good progress you are making in bringing the Spanish South American Republics up to the mark in a matter of civilization."

In a letter from Peru, written when even the most optimistic would have been compelled to admit that dense indeed was the darkness, Mrs. Dr. Thomas B. Wood, a devoted Christian toiler, says, "Since my husband has been away it has looked very dark sometimes;" and farther on in this letter, when a ray of hope sweeps across her soul, this "servant of the Church," wife of a missionary hero, affirms: "Our trust is above all earthly friends, and we feel that some day Peru will be free."

The Right Honorable Lord Avebury, better known as Sir John Lubbock, the distinguished English physicist, voices his gladness in these words: "I congratulate you on your success so far in the attempt to secure religious liberty in Peru, and trust that you may be able to obtain the complete removal of religious restrictions there as well as in Ecuador and Bolivia."

"O! don't give up the fight; its issue is more important to Christ's kingdom than the outcome of the question with Venezuela," is the earnest appeal of a statesman in South America.

CHAPTER IX.

APPEAL TO THE EVANGELICAL ALLIANCE.

THE committee made appeal for assistance to the officers of the Evangelical Alliance. A letter was addressed to the Rev. Dr. Josiah Strong, General Secretary of the United States Branch. In his reply, Dr. Strong, after sounding the ringing note, "No American could fail to sympathize with such an object," and uttering the blessed truth that the Evangelical Alliance is "an organization which for over half a century has been making efforts in behalf of religious liberty, and to the efforts of which much of the increased liberty of conscience in the world has been due," said:

"Permit me to assure you of our interest in the movement referred to, and of our desire to co-operate in every practicable way for the accomplishment of the desired end. I congratulate you on what your persevering devotion has accomplished already, and bespeak for you the sympathy and co-operation of all who respect the rights of conscience and love liberty."

The Hon. William E. Dodge, President of the Evangelical Alliance for the United States of Amer-

ica, wrote: "I thank you for your letter of January 22d [1898] relative to the Protestant movement in South America," and gave the assurance that "the matter," which has "come to the attention of Dr. Josiah Strong and myself, will be brought up at the next meeting of the Executive Committee of the Evangelical Alliance in a few days."

A communication from Dr. Strong, dated May 28, 1898, stated:

"The subject of which you wrote was brought to the attention of the Evangelical Alliance and the officers were instructed to prepare a memorial to the State Department, asking that the representatives of our Government in South America might be instructed to use their endeavors in behalf of the desired object. Then followed immediately the blowing up of the Maine and the excitement and complications which attended it. It was thought to be an unfavorable time to communicate with the State Department when its attention was so absorbed with the Cuban question, and our memorial was accordingly delayed. The time has grown no more propitious, and the memorial has not been sent until to-day."

F. Count Von Byland, President of the Netherlands Branch of the Evangelical Alliance, wrote:

"I am very willing to give you the expression of our sympathy with this movement. We live here in a country where an entire religious liberty prevails, and are sure that this liberty has been a great blessing for our country. May the hearts of the leading men in these South American Republics be opened, so that your endeavors may be crowned with a perfect success!"

Count A. Bernstorff, President of the German Branch of the Evangelical Alliance, writing from Berlin, after stating that he hopes that "on account of much stress of business" he will be excused for not replying sooner to "your kind letter," told how his pulse beat. He said:

"I have always been deeply interested in the cause of religious liberty. Would to God that the time were at hand when all over the world every man may be free to worship God according to his conscience! We are far from it still, but every step taken is a gain. I heartily sympathize with the steps you have taken in your city to secure freedom for Peru. May God bless the measures that they may be successful."¹

A letter addressed to Lord Bangor, President of the Irish Branch of the Evangelical Alliance, brought about the result indicated in the following communication:

"Evangelical Alliance, Irish Branch,
"Christian Union Building,
"Dublin, 11th March, 1898.

"Dear Sir,—Your letter of the 31st January to our president, Lord Bangor, with reference to the question of religious liberty in the South American Republics of Peru, Ecuador, and Bolivia, was duly submitted by his lordship to the Council. They felt deeply interested in the subject

¹"The principle of religious liberty is based on the grand foundation that God wants the voluntary observance of free men," was one of the noble utterances of Count Bernstorff in his response to the addresses of welcome of the World's Parliament of Religions in Chicago in 1893. "The World's Parliament of Religions," Vol. I, page 93. Edited by the Rev. John Henry Barrows, D. D.

of your communication, and decided to lay the matter before the British Foreign Secretary, Lord Salisbury, and request the aid of the British Government in endeavoring to bring about the removal of the disabilities to which Protestants are subjected in those countries. The following is a copy of Lord Salisbury's letter:

“‘Foreign Office, March 1st, 1898.

“‘Sir,—I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter of the 25th instant, and to inform you that Her Majesty's Charge d'Affaires at Lima has been requested to report on the extent of religious liberty enjoyed by Protestants in the Republics of Peru, Ecuador, and Bolivia. His lordship has received a copy of the Marriage Act recently passed by the Peruvian Congress, under which civil marriage can now take place in Peru.

“‘I am, sir, your obedient servant,

“‘F. H. Villiers.’

“You will see that Lord Salisbury has lost no time in taking action in the matter and we trust that, as a result of the efforts which are being put forth, a satisfactory conclusion will be arrived at.

“On behalf of the Council, I remain yours very faithfully,
D. Mullen, Secretary.”

Letters were again addressed to the presidents of the German and Netherlands Branch of the Evangelical Alliance, requesting the Alliance in those countries to take similar action, which called forth delightful replies. A communication from Count Bernstorff, dated August 8, 1898, after requesting “Forgive my late reply to your kind letter of May

30th," proved that the interests of South American Protestants lay near his warm German heart.

Count Von Byland, writing from The Hague, after stating that "he spoke about the matter of religious liberty in the States of South America you mentioned with our Minister of Foreign Affairs," says, "His Excellency was most interested in the endeavors of your committee, but as we have no diplomatic representative, neither *consules missi*, in those countries, it is impossible for the Netherlands Government to give the instructions you asked for," gave the assurance, "Notwithstanding I trust that my conversation with the minister will have the good result of his being informed about the question and your wishes; he can transmit my conversation to the Netherlands Minister in London," and then concludes his letter with a hope that "all your efforts in favor of our Protestant brethren in South America may be blessed by Him who is King in heaven and on earth."

CHAPTER X.

APPEAL TO THE UNITED STATES GOVERNMENT.

THE organ of Presbyterianism in Chicago—*The Interior*¹—characterized the appeal to the Pope as “a stroke of statesmanship,” and the New York *Independent*,² after observing, “It strikes us as an excellent thing,” said, “Let it be noticed that this new departure is taken in Chicago. And what is Chicago but the seat of the late Parliament of Religions?” August 6, 1894, there appeared a letter in the Chicago *Inter Ocean* concerning “this new departure” from the pen of one of the ablest statesmen of the age. The writer of the letter said: “If the appeal to the Pope to carry out his own professions does not bring relief to Christians in the countries named, it may be that the Church will find it proper to act officially in this behalf; and the probability is that the official appeal will not be a ‘supplication’ to the Pope, but a request to the Government of the United States to use its kindly offices with the governments of these South American States, to afford religious liberty, not only to mis-

¹ April 12, 1894, page 450.

² April 12, 1894, page 465.

sionaries working there, but also to native Christians who dissent from the Roman Catholic faith." After declaring that "this will not be with any view to an interference with proper religious freedom, but to insure it to those who have it not, and who can not obtain it through the influence of Roman agencies or where the Roman hierarchy can prevent it," he asserted: "In these latter days there is such a comity of nations and of the public rights of peoples that the common sentiments of freedom among the most favored must become the heritage of the peoples of all countries. Neither Pope nor potentate can long delay the coming of this delightful consummation."

About thirteen months later a letter was addressed to President Cleveland. This letter was written *after* the Papal Secretary of State had asserted in his letter to Cardinal Gibbons that the "state of things" in Peru, Ecuador, and Bolivia was "solely dependent upon the civil laws in force" in those Republics. The result of the communication sent to President Cleveland is indicated in the following letter:

"Department of State,

"Washington, September 19, 1895.

"Reverend John Lee, M. A., 57 Washington Street, Chicago, Illinois:

"Sir,—The President has caused to be referred to this department your letter of the thirteenth ultimo, in which you state that Protestant citizens in Peru, Ecuador, and

Bolivia are unable to be legally married unless they abandon their religious convictions and become Roman Catholics. You further state that a committee was appointed by the Chicago Methodist Ministers' Meeting of April, 1894, to invite the Pope's attention to this matter, and to request him to secure for Protestants in the above-named countries the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country. You inclose a copy of a letter from Cardinal Gibbons, and ask for an expression of opinion concerning the matter.

"In reply, I have to say that the Department has no precise information as to the laws of Peru, Ecuador, and Bolivia concerning this subject. No case has been brought to the attention of the Department where a citizen of the United States has been discriminated against in the manner indicated, and in the absence of a specific case calling for its action, the Department does not feel called upon to express an opinion in the matter.

"I am, sir, your obedient servant,

"Richard Olney."

When President Cleveland was appealed to, the committee was not in possession of "a specific case." A few months later the following "specific case" came to its knowledge calling for the action of the Department of State: May 30, 1895, in the city of Callao, Peru, Mr. F. A. Hazeltine and Miss Amy E. Wood, daughter of the Rev. Dr. Thomas B. Wood, a Methodist Episcopal minister, were married. Both were Protestants; both were American citizens; the marriage was solemnized according to their faith; all possible means were taken to comply with the law of civil registration, but the latter was

refused on the ground that there had been no legal marriage. The following decree, the decision of the judicial authorities of Peru, published December 26, 1895, in *La Prensa*, one of the most influential papers in South America, gives "precise information concerning the laws which affect the condition of Protestants" in Peru as regards the celebration of marriages. The translation subjoined, taken from *The Buenos Aires Herald* of December 27, 1895, shows the radical defects of the laws in Peru concerning the marriages of Protestants, and brings out into clear light the incontrovertible fact that Protestants by the Peruvian laws can not contract legal marriages, or have marriages other than Roman Catholic marriages registered:

"Lima, November 23, 1895.

"The Fiscal Agent of Callao having presented an application for the revision of the resolution of the Departmental Court (Junta) of Callao which ordered the inscription in the Civil Register of the marriage of the North American citizen, Mr. F. A. Hazeltine, and Miss Amy E. Wood, celebrated in accordance with the Protestant rites; and considering:

"That, according to Art. 159 of the Civil Code, marriages are celebrated in the Republic with the solemnities established by the Church at the Council of Trent;

"That Art. 157 of the same Code prescribes that those who, without observing the solemnities of the Church, surprise a priest into celebrating a marriage, and those who aid in or authorize the act, shall be punished in conformity with the Penal Code;

"That, according to the tenor of the cited dispositions, a marriage which has not the requisites stipulated by the laws is not considered to be a marriage and can not produce the effects given by the laws to a marriage validly contracted;

"That the resolution of the Departmental Court is also an infringement of Art. 4 of the Constitution of the State and Arts. 441 and 443 of the Civil Code;

"Finally, that the fact of marriages which suffered from the defect in question having been registered in Lima is not a reason which favors Hazeltine's objects, when that proceeding was contrary to existing laws:

"For these considerations, and in accordance with the report of the Fiscal Ministry, it is

"Resolved, The judgment is approved of the Provincial Council of Callao of the 31st of August last, refusing inscription in the Civil Register of the marriage of Mr. F. A. Hazeltine, and, consequently, the resolution of the Departmental Court of the 16th of October last is declared to be null and void.

"Let it be communicated, etc.

"(Signed) Bentin."

This decree, signed by the Secretary of State for Peru, is the highest official expression the committee could obtain from the Peruvian Republic. The *Buenos Aires Herald*³ says, "We can not understand how any foreign government could allow its citizens to be persecuted and ostracized in this manner." It also states that "the case in point is one which will surely be brought to the attention of the State Department at Washington," and that "the United

³ December 29, 1895.

States will be compelled to insist upon consular authority to marry and register the marriage of citizens." This "case in point" was brought to the notice of the State Department.

On June 15, 1897, a letter was sent to President McKinley at Washington, reviewing briefly the history of the agitation and setting forth the contention of the Papal Secretary of State with Dr. Wood's answer. The letter closed with a request on behalf of the committee for "the President of the United States to use the kindly offices of this Government with the governments of these South American Republics in the interest of religious liberty to missionaries working there, to native Christians who dissent from the Roman Catholic faith, and to secure the fullest civil liberty to American citizens, especially in the legalization of marriages performed by others than the clergy of the Roman Catholic Church."

To this letter there came the reply:

"Executive Mansion,

"Washington, June 17, 1897.

"Dear Sir,—The President directs me to acknowledge the receipt of your letter of the 15th instant relative to the liberty of religious worship in certain South American Republics, and in reply I beg to inform you that your communication has been brought to the attention of the Secretary of State for consideration. Yours very truly,

"John Addison Porter,

"Secretary to the President."

A few days later the following communication was received from the State Department:

“Department of State,
“Washington, June 21, 1897.

“Rev. John Lee, Chairman of the Committee of Methodist Ministers, 57 Washington Street, Chicago, Ill.:

“Sir,—The President has referred to this Department your letter of the 15th instant, relative to the marriage laws of Peru, Bolivia, and Ecuador. On October 26th last our Minister at Lima reported that the Peruvian bill concerning the registration of the marriages of foreigners failed for lack of agreement between the two Houses. The Senate passed a bill satisfactory to the foreign element, and the House of Deputies amended it by providing for civil marriage. The session came to an end before an agreement could be reached.

“On March 31st last the Department advised our Legation at Lima of its hope that Peru would adopt a marriage law more consonant with the general practice of modern nations, and expressed its concern lest the civil rights of American citizens in that quarter might be impaired through the deficiency of the existing law. It was further stated that this Government would be glad to learn that the subject would be revived at the next session of the Congress and satisfactorily disposed of.

“Copy of your letter will be forwarded to our Legation in connection with the instruction referred to.

“Respectfully yours,
“William R. Day, Assistant Secretary.”

President McKinley received a communication under date of August 24, 1899, stating, “While the committee rejoices that Peru has already adopted ‘a marriage law more consonant with the general

practice of modern nations,' it would be more than pleased if the kindly offices of the United States Government would be exercised in securing in Bolivia, and especially in Ecuador, what already has been secured in Peru," and expressing an earnest wish "that the richest blessing of Almighty God may rest on our country and its Chief Executive."

To this communication the Secretary of State very promptly replied as follows:

"Department of State,

"Washington, September 1, 1899.

"Rev. John Lee, Chairman of Committee of Methodist Ministers' Meeting, Chicago, Illinois:

"Sir,—The President has referred to this Department for consideration of your letter of the 24th ult. You therein communicate a resolution passed by the Methodist Ministers' Meeting of Chicago, expressing appreciation of the interest displayed by this Government in the passage of a civil marriage law in Peru, and say that your committee would be pleased if the kindly offices of the United States would be exercised in securing in Bolivia and Ecuador the adoption of similar laws. In reply I have to inform you that copies of your letter have been communicated to the United States Ministers to Bolivia and Ecuador, with appropriate instructions.

"I am, sir, your obedient servant,

"John Hay."

The passage of a civil marriage law in Peru was a great victory for religious liberty. It revealed the influence of President McKinley, who in a notable speech delivered July 12, 1900, said, "If anything exceeds the honor of the office of President of the

United States, it is the responsibility which attaches to it,"⁴ an utterance that not only unmistakably indicated the moral greatness of the man, but convinced those who were toiling for the betterment of the South American Republics, that great things could be expected from William McKinley. Every battle fought and won for religious liberty helps every Church in Christendom. Leo XIII, seeing how helpful in the United States of America religious liberty is to the Roman Church, rejoices in his Encyclical Letter of January 5, 1895, that in this "well-ordered Republic" she "is free to live and act without hindrance."⁵ Cardinal Gibbons, we are assured on page 185 of his work, "Our Christian Heritage," confesses, "No one appreciates more than I do the blessings of religious liberty that we possess in this country," and Archbishop Walsh, we are told in an editorial in *The Sacred Heart Review*, Boston, November 8, 1902, declares "that the battle of the Boyne was an excellent thing indeed for the [Roman] Catholic Church in Ireland," and that he "thinks that Irish [Roman] Catholics have more right to celebrate the battle's anniversary than the Orangemen."

⁴ *The Chicago Times-Herald*, July 13, 1900, page 5.

⁵ *The Catholic Mirror*, Baltimore, February 2, 1895, pages 1, 2. I think *The Mirror* must be in error in giving January 5th as the date of the Encyclical; January 6th is the date given on page 191 of *The Tablet*, London, February 2, 1895, and also on page 320 of "The Great Encyclical Letters of Pope Leo XIII," published by Benziger Brothers, New York, Printers to the Holy Apostolic See.

CHAPTER XI.

THE BEGINNING OF THE END.

THE beginning of the end of the struggle—presented in the following report made by the chairman of the committee, April 2, 1900—indicates that before success came, three great difficulties—studied indifference, stern opposition, and serious misrepresentation—had to be met and overcome:

Six years ago to-day, the Rev. Dr. John F. Thomson, of South America, brought to the notice of this Ministerial Association the fact that Protestants in the Republics of Peru, Ecuador, and Bolivia labored under very oppressive civil and religious disabilities. The earnest words of the missionary stirred the hearts of the ministers present. These "representatives of the Methodist Episcopal Church in Chicago," believing that intelligent and persistent methods should be adopted in order to bring about the removal of these wrongs, appointed a committee for that purpose. This committee was instructed to bring the following request to the notice of the Pope:

"In view of the repeated and warm approval, by the clergy and laymen of the Roman Catholic Church in this country, of religious freedom as existing by law in the United States, we respectfully and earnestly request that the proper authorities of that Church use their good offices, under the direction of Pope Leo XIII, to secure for the Protestants of Peru, Ecuador, and Bolivia the same lib-

erty of conscience that is enjoyed by Roman Catholic citizens of this country."

Studied indifference, stern opposition, and serious misrepresentation have again and again confronted the committee as it toiled on hopefully, confident that prayer and work would ultimately crown its labors with success.

As a sample of the studied indifference, communication after communication was sent to Archbishop Ireland, Cardinal Gibbons, and the Pope, to which no attention whatever was paid. Between the date of the first letter to Pope Leo XIII, August 24, 1894, and the date of the reply that came from Rome, June 14, 1895, there lies a period of *two hundred and ninety-four* days. Between the date of the first letter to President McKinley, June 15, 1897, and the date of the reply that came from Washington, June 17, 1897, there lies a period of *two* days.

As a sample of the opposition, take the following extract from an editorial in *The Western Watchman*¹ of St. Louis, a paper most highly eulogized by Cardinal Sattoli, in which the editor, earnestly endeavoring to block up the wheels of progress, gives this advice to the statesmen of Peru, Ecuador, and Bolivia:

"We hold it as a part of enlightened statesmanship for them to protect the religious unity of their peoples and to prevent the preaching of any non-[Roman] Catholic faith by foreigners. Instead of enacting laws making the public exercise of an imported non-[Roman] Catholic religion possible, they should take effective measures to suppress it wherever it makes its offensive appearance, and to quarantine against it as they would against small-pox and yellow fever."

As a sample of the misrepresentation, it is well for this Ministerial Association to know that it has been charged with misrepresenting the condition of things in South America; misrepresenting the foremost Roman

¹February 6, 1898.

Catholic newspaper of the age; misrepresenting the most learned Roman Catholic historian of the century, and misrepresenting a statesman, considered by some to be the greatest statesman the race has produced for a thousand years. An editorial in Archbishop Ireland's paper—The Northwestern Chronicle,² of St. Paul, entitled "Ministers Manufacture Evidence," asserts in its opening paragraph:

"The Methodist ministers of Chicago are determined to redress the grievances of the Protestants in the South American Republics, no matter whether grievances exist or do not exist there. These persistent clergymen call to one's mind their immortal prototype, the knight of La Mancha."

It also asserts that "by the ministerial report" "the ministers have adduced no proof of their assertions" concerning "valid marriages;" that "the London *Tablet* is reported as having made a statement which it never made;" that "Lord Acton is misrepresented;" that "even Mr. Gladstone" "is credited with statements which he was manly enough to retract," and that "words are quoted from a publication of Mr. Gladstone which he has long since repudiated."

Among the proofs which "the Chicago Methodist ministers" have already given to the public through their committee in support of their assertions concerning the marriage laws are a communication prepared by the Peruvian Secretary of State; a letter from the most noted literary woman in Peru; an editorial in *The Buenos Aires Herald*, and extracts from the civil codes of Peru, Ecuador, and Bolivia concerning marriage and its celebration.

The statement that the present Pope, on January 17, 1890, declared that in Malta "marriages between [Róman] Catholics, or mixed marriages, where either party is a non-[Roman] Catholic, shall only be valid if performed accord-

² June 5, 1896,

ing to the Council of Trent"—which *The Northwestern Chronicle* asserts that the *London Tablet* "never made"—will be found on pages 481 and 502 of the issue of that paper for March 28, 1896.

A passage quoted from a letter written by Lord Acton to Mr. Gladstone, asserting that Pope Gregory XIII, "on learning that the Protestants were being massacred in France, pronounced the action glorious and holy," "and implored the king during two months, by his nuncio and his legate, to carry the work on to the bitter end until every Huguenot had recanted or perished," constrains *The Chronicle* to affirm, "Lord Acton is misrepresented," and yet this statement of the Roman Catholic historian who "is misrepresented" will be found on page 10 of the *London Times* for November 9, 1874.

A letter addressed to the Rev. Stephen E. Gladstone, a son of the great statesman, inquiring if Mr. Gladstone had "repudiated" the "statements" made by him concerning the Papal power in a publication entitled "Rome and the Newest Fashions in Religion"—which *The Northwestern Chronicle* declares that "he was manly enough to retract"—elicited the following reply:

"Dear Sir,—I have been asked by the rector of Haverford to reply to your inquiry respecting Mr. Gladstone's writings on the subject of the Papal power. So far as I am aware, there is no authority whatever for asserting that he ever repudiated what he had previously written in this connection. Certainly he remained to the last a convinced opponent of Papal pretensions, which seemed to him to offer the most serious obstacle to the reunion of Christendom. Scarcely more than a year before his death he wrote as follows:

"The recent declaration of the patriarch and Church of Constantinople has shown how fearfully the Council of 1870 has widened the rent between Eastern and Western Christendom. As for the Protestants of the Conti-

ment and the great and growing Churches of the English-speaking race, it is, I fear, obvious that even had all the old controversies of the sixteenth century been adjusted, the Vatican Council supplies for us, as well as for the East, an insurmountable barrier to the unity of Christendom. It is only with a bleeding heart that such words can be written; but surely we can not, in the face of Scripture, history, and reason, give over the definition of our faith to the successors of Liberius, of Vigilius, and of Honorius.' 'Later Gleanings,' page 424. London, 1897. Believe me, yours faithfully,

Gilbert C. Joyce,
"Librarian S. Deiniols."

The well-known historian, Justin McCarthy, a member of the British Parliament, in his "Life of Pope Leo XIII," chapter vi, page 83, states:

"With many others, I was myself invited the other day to appeal to the influence of the Papacy in favor of certain Protestant denominations who believed themselves oppressed by the system of marriage laws existing in one or two of the South American Republics. The answer from the Papal Court was that the South American Republics could, of course, make their own laws and that nobody could prevent them, but that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations."

A registered letter, sent to Rome, inquiring if Mr. McCarthy was assured by Leo XIII "that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations," remains unanswered. In that letter the Pope was assured that in the letters, written by the Papal Secretary of State to Cardinal Gibbons and forwarded by the cardinal to the committee, the statement, "that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations," did not appear, that Mr. McCarthy was highly esteemed by the

American people, and that they believed that he is very careful in the collecting of his facts. A registered letter, sent to Cardinal Gibbons seeking information concerning the statement referred to in Mr. McCarthy's "Life of Leo XIII," also remains unanswered. Three months later, a second letter sent to the cardinal soliciting an answer to the question, "Will you kindly inform the committee if Leo XIII, or the Papal Secretary of State, gave Your Eminence the assurance 'that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations?'" elicited this reply:

"408 North Charles Street,
"Baltimore, March 7, 1900.

"The Rev. John Lee, M. A.:

"Reverend Dear Sir,—His Eminence desires me to state that he sent to you the communication regarding the matter to which you refer, precisely as he had received it from the Cardinal Secretary of State.

"I am, very respectfully,

"W. A. Fletcher."

Mr. McCarthy, who, on the occasion of a visit to the United States, made a very favorable impression, will certainly indicate the source from whence he obtained the information, "that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations."³

When it became evident that the Pope of Rome did not intend to exert his influence "to secure for the Protestants of Peru, Ecuador, and Bolivia, the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country," the committee invited the attention of the President of the United States of America to the matter, and expressed a hope that the kindly offices of the United States Government would be exercised for the

³ Appendix E, see page 230.

removal of the "oppressive disabilities" which make the lives of Protestants in those South American Republics exceedingly bitter. The letters from the Executive mansion and the communications from the State Department soon gave unmistakable indications that to the oppressed deliverance would come, and caused the committee to cry out, in the burning language of Whittier:

"Glory to God forever!
Beyond the despot's will
The soul of Freedom liveth,
Imperishable still."

It is a wonderfully consoling thing to realize that when an effort is made to remove one of the gigantic evils of the age that Faith, with its calm, clear, steady eye, can look at that evil and say, "Who art thou, O great mountain?" and rejoice in the thought, "Thou shalt become a plain." Four years ago the Rev. Dr. Thomas B. Wood, of Peru, speaking of the interest manifested in this city in the cause of liberty in South America, said: "I have watched the development of that interest as one of the providential signs that better days are coming." In the new and better era that has already come to some of the Republics of South America, the committee believes that God has been the agent and it has been an instrument in His hands, and rejoicing in this belief it gladly notes a few things:

1. The inspiring words of two men in South America, one of whom affirms that the committee has brought its energies to bear upon the Vatican "in a way that is probably without antecedent or parallel in history," speaks of the carrying of "the battle to the gates," and declares that the work of the committee "has given us great cheer;" while the other asserts that there has been "a tremendous battle" in Peru, a battle that continued for "two years," a battle which "stirred the whole nation," and resulted in "victory" for the civil marriage bill.

2. One of the most intelligent observers of South American progress, writing from Ecuador, states: "In 1896, for the first time in the history of Ecuador, Protestant missionaries were admitted to the country and permitted to hold public worship and establish schools."⁴

3. A communication from the Hon. John Hay, Secretary of State, stating that in Ecuador the Patronato Law received the approval of the executive September 27, 1899. This law greatly encourages the friends of liberty in that Republic. This cheering communication was afterward supplemented by the following letter:

"Department of State,
Washington, December 5, 1899.

"Rev. John Lee, 57 Washington Street, Chicago, Ill.:

"Sir,—In reply to your letter of the 30th ultimo, I have to say that the United States Minister at Quito reports that the civil marriage law was amended so as to apply to non-[Roman] Catholics residing in Ecuador, and passed the lower House almost unanimously, but failed to pass the Senate, owing to the close of the session.

"The Minister adds that it is thought it will undoubtedly pass Congress at its next session. . . .

"I am, sir, your obedient servant,

"David J. Hill, Assistant Secretary."

4. Another communication from the Department of State, equally as cheering, bearing date December 26, 1899, conveying the intelligence that "the Department is in receipt of a dispatch from the United States Minister to Bolivia, stating that a bill has been presented to the National Convention at Oruro to establish liberty of worship in Bolivia," and that "the Minister adds that there is a growing sentiment among the intelligent classes in

⁴*The Chicago Record*, August 8, 1899, page 1.

that Republic for more liberal laws relating to marriage and public worship."

5. The State Department assures the committee that the United States Minister to Bolivia is "using all legitimate influence in support of more liberal legislation."

6. President McKinley, in his Message to Congress of December 5, 1899, indicates in the following sentence that such a pressure is being brought to bear upon the Government of Bolivia as gives good ground for "strong hopes" that the days of a disgraceful law are numbered: "Our representative has been instructed to use all permissible friendly endeavors to induce the Government of Bolivia to amend its marriage laws so as to give legal status to the non-[Roman] Catholic and civil marriages of aliens within its jurisdiction, and strong hopes are entertained that the Bolivian law in this regard will be brought, as was that of Peru some years ago, into harmony with the general practice of modern states."⁵

7. "For the first time in history," says William E. Curtis, "the liberal element is now in control of the Governments of Ecuador and Bolivia."⁶

8. Rev. Dr. Charles W. Drees, of South America, while on his way to establish mission work in Porto Rico, wrote from the mission rooms in New York, under date of March 19, 1900, as follows:

"Dear Bro. Lee,—I congratulate you upon the eminent success which has attended you. You would seem to have been divinely guided to the adoption of measures *unusual* to force the hand and break the politic, Jesuitical silence of the highest ecclesiastical functionaries of the Roman Catholic Church. You have done right, and the Lord has

⁵ "Message of the President of the United States," communicated to the two Houses of Congress at the beginning of the first session of the Fifty-sixth Congress, page 9. Washington: Government Printing Office. 1899.

⁶ *The Chicago Record*, page 1, March 7, 1900.

blessed you, while many missionaries hold you in grateful esteem and affection."

After it became perfectly clear that something more practical was aimed at than simply passing resolutions, a South American missionary, the Rev. Dr. Thomas B. Wood, rejoiced that "the discouragements that we have to meet have stirred your sympathies in a special degree." He spoke of the "influence" and the "noble attitude already taken," and believed that it would "stimulate and guide action in many quarters." To "stimulate and guide action in many quarters" has been the constant aim. The committee believes most firmly that the day is not far distant when there will prevail "absolute religious equality in all nations." Indeed, in its last letter to the Pope, it said: "Men and women are now living who will see the same religious equality prevailing in the Republics of Peru, Ecuador, and Bolivia as exists in the United States of America." The committee, being convinced that religious intolerance had its greatest stronghold in Peru, Ecuador, and Bolivia, has for six years been directing the attention of Christendom to the condition of things in these countries, feeling thoroughly satisfied that when this stronghold would be captured religious intolerance would have received its death-blow. Heroes as brave as ever did battle for Christ have toiled and are now toiling in South America toward the hastening of the day of "absolute religious equality." We must not fail to mention the late William R. Goodfellow, Henry G. Jackson, of this Conference, John F. Thomson, Thomas B. Wood, Charles W. Drees, Andrew M. Milne, James F. Garvin, Thomas H. Candor, and Francis G. Penzotti, the man whose cruel imprisonment and deathless courage carries us back to apostolic times. As we read of that scene in the prison of Philippi we certainly find its counterpart in a letter written to the committee by this last named hero, June 20, 1899, in which he makes the following incidental

reference to what occurred on the night before his release from a Peruvian dungeon:

"About midnight there was a great earthquake which caused the prison to shake in such a manner that the prisoners and soldiers were filled with terror, and wondered much at my calmness. On the following day the same captain of the guards who had taken me to jail by order of Bishop Huertas, when he came to read the order of my release was the first one who embraced me, and took me to his house, introducing me to his wife. We there sat down to a good dinner, and they manifested much interest in the Gospel."

The great day will unmistakably declare that the characteristic that Carlyle attributes to John Knox, "fearing God, and without any other fear," and the spirit expressed in the words of the hero of the Scottish Reformation—"I will arise and go to my fatherland and work God's work; I will do or die"—marked the lives of those missionary heroes whose labors God has owned in bringing about a new order of things in the Neglected Continent.

The committee, with all the earnestness of the man of Macedonia whom Paul saw in a vision, invites the attention of the Protestant Churches of Christendom to the moral condition of the clergy of South America. That condition, as revealed in Rome at the recent Council of Bishops from that Continent, is so deplorable that every pure-minded person in the Roman Catholic Church will admit that it is fit to make angels weep. In view of the fact that every Roman Catholic priest has pledged himself to a life of celibacy, and that the utterance of the prophet, "Like people, like priest," is just as true to-day as when uttered, it is easy to form a correct estimate of the moral condition of the millions of South America. No human being who devoutly prays, "Thy kingdom come," no Protestant Church that fervently sings,

"Zion stands with hills surrounded,"

can survey unmoved the awful picture presented in the next two sentences: "At the Council of South American Bishops which Leo XIII assembled a few months ago in Rome, a statistical report was presented on the moral condition of the South American clergy. According to it there are in South America 18,000 Roman priests, of whom 3,000 are regularly married, having wives and legitimate children; 4,000 live in secret concubinage, having wives under the names of nieces, aunts, wards, or housekeepers; then 1,500 sustain more or less public relations with women of doubtful character in their neighborhoods."⁷ To every thoughtful person this truly hideous condition of things must recall the picture painted by Elizabeth Barrett Browning in the following lines from her "Views Across the Roman Campagna:"

"Over the dumb Campagna sea,
Out in the offing through mist and rain,
St. Peter's Church heaves silently
Like a mighty ship in pain,
Facing the tempest with struggle and strain.

And over the dumb Campagna sea,
Where the ship of the Church heaves on to wreck,
Alone and silent as God must be,
The Christ walks. Ay, but Peter's neck
Is stiff to turn on the foundering deck."

After the reading of the report to the Ministers' Meeting, September 18, 1899, resolutions were unanimously adopted. In the closing resolution the hope was expressed that the committee "may not weary in well doing, but may continue to prosecute its work to the end." The beginning of the end has come. The committee, having to the best of its judgment served the purpose for which

⁷ See *Der Alte Glaube*, Leipzig, Germany, February 2, 1900, page 430.

it was appointed, wishes now to be released, and in its closing utterance it rejoices very much indeed that forces have been set in motion that, with the blessing of Him who declares, "I will work, and who shall turn it back?" will continue to operate for the moral and religious uplifting of South America until the cry is heard: "Behold, He cometh with clouds; and every eye shall see Him."

CHAPTER XII.

THE OUTCOME.

I.—IN PERU.

AN important link in the chain of events that brought better days to Peru, Ecuador, and Bolivia was the letter addressed to President McKinley, June 15, 1897. In the communication that it elicited from the Honorable William R. Day, appeared the statement: "This Government would be glad to learn that the subject [of marriage laws for Peru] would be revived at the next session of the Congress and satisfactorily disposed of. Copy of your letter will be forwarded to our Legation in connection with the instructions referred to." This subject was "revived at the next session of the Congress." The situation as seen by South American eyes is thus described by *The Buenos Aires Herald* of December 17, 1897:

"The cable informs us that the Legislature of Peru has passed the Civil Marriage Bill after the most protracted and fierce opposition on the part of the so-called Church party. This marks an epoch in a long struggle to give freedom to non-[Roman] Catholics who have not been able to celebrate marriage legally by their own religious teachers, to the great embarrassment and suffering of those people. In all Protestant countries there are no difficulties in the way of the marriage of [Roman]

Catholics by their priests, in accordance with their faith and wishes; and for a long time it has been urged upon the governments of Bolivia and Peru that similar privileges and liberty be given to non-[Roman] Catholics in those countries. A considerable number of American citizens have been affected by this intolerant policy on the West Coast, and a movement was begun some years since to induce the Washington Government to use its good offices in securing the right of marriage by Protestant clergymen. In Chicago a movement was started to appeal to the Pope regarding the matter, with the result that Cardinal Rampolla answered, by order of His Holiness, that it was a matter quite within the jurisdiction of the civil authorities of these countries, whereupon the battle was carried into Congress, with the result we have named."

Concerning "the battle" that "was carried into Congress," the Rev. Dr. Thomas B. Wood, of Callao, Peru, states that Cardinal Rampolla's letter was in the hands of members of Congress in the discussions referred to and fanned the flames on both sides. A dispatch, dated December 23, 1897, stated that President Pierola on that day promulgated the new law, and that every step taken in the direction of liberty received stern and uncompromising opposition from the Roman Catholic clergy. The following communication from the State Department, a very valuable one, gives "all the information on the subject which is in the possession of the Department:"

"Department of State,

"Washington, August 31, 1901.

"Rev. John Lee, 57 Washington Street, Chicago, Ill.:

"Sir,—In connection with previous correspondence on the subject, I inclose, in response to your request of the

28th instant, a copy of the Peruvian Civil Marriage Act, passed December 23, 1897, together with a copy of the articles of the Civil Code of Peru referred to in the same, and also a copy of the Supreme Decree of May 9, 1899, supplementing the above named Act.

"This is all the information on the subject which is in the possession of the Department.

"I am, sir, your obedient servant,

"Alvey A. Adeo, Acting Secretary."

The following is a copy of the Peruvian Civil Marriage Act, passed December 23, 1897:

"I, the President of the Republic:

"Whereas, Congress has passed the following law:

"The Congress of the Republic of Peru has enacted the following law:

"Article 1. The marriage of persons who do not profess the [Roman] Catholic religion shall be celebrated in the Republic in the presence of the Alcalde of the Province in which either of the contracting parties may have his domicile and two witnesses, male persons, who are of age and residents of the vicinage; proof having been previously presented of the legal capacity of the parties to contract matrimony. Persons whom the Church denies a license to marry on account of the difference in their creeds, may also marry in conformity with this law.

"Article 2. The legal formalities which must be followed before the Alcalde and the two witnesses to which the previous article refers, shall occur in the following order: First, the man and the woman shall declare that they wish to enter the marital relation. The Alcalde shall read to them Articles 132, 134, 173, 174, 175, and 176 of the Civil Code, thereafter pronouncing these words: "In the name of the law, I declare that you have contracted matrimony." Immediately, the act, which constitutes the celebration of the marriage, shall be committed to writing, which shall be signed by the contracting parties,

the Alcalde, and the witnesses. Everything stipulated in this article shall be performed in one single act.

“‘Article 3. The marriages referred to in this law are subject to the provisions of the Civil Code, except those contained in Articles 138, 143, 156, and 157.

“‘Article 4. As regards marriages contracted in conformity with this law, suits for separation and annulment shall be decided by the Civil Courts in the ordinary way with the concurrence of the attorney of the Court.

“‘Article 5. Persons not professing the [Roman] Catholic religion, and those referred to in the second part of Article 1, before contracting marriage, shall prove their legal capacity to contract it with documents or declarations of witnesses in the presence of judges referred to in the previous article.

“‘Article 6 All inscriptions of the marriages of non-[Roman] Catholics made up to date, in the Register Office of marriages are declared valid.

“‘Article 7. The marriages of non-[Roman] Catholics which have been celebrated before Diplomatic or Consular Agents or the ministers of non-conforming or dissenting Churches, may be inscribed directly in the Marriage Register, within two years from the promulgation of the present law.’

“Let it be communicated to the Executive that it may be carried into effect.

“Given at the Hall of Sessions of Congress at Lima the 17th day of December, 1894.

(Signed)

“Manuel Candamo,
President of the Senate.

“G. Leguia y Martinez,
First Vice-President of the Chamber of Deputies.

“Leonidas Cardenas,
Senator, Secretary.

“O. Seminario y Aramburo,
Secretary of the Chamber of Deputies.

"To the Most Excellent President of the Republic;

"Therefore, order that it be printed, published, circulated, and that due compliment be given to it.

"Given at the Government House in Lima the 23d of December, 1897.

(Signed)

N. de Pierola.

"J. A. de Lavalle."

Herewith is appended a copy of the articles of the Civil Code of Peru referred to in the above:

"Article 132. By matrimony the man and woman are perpetually joined in a legitimate union, in order to make a common life, concurring for the preservation of the human species."

"Article 134. Matrimony legally contracted is indissoluble; it is ended by the death of one of the spouses. Every stipulation to the contrary is null and of no effect.

"Article 173. The husband and wife contract, through marriage, the obligation of procreating, supporting, and educating their children.

"Article 174. Husband and wife owe to each other fidelity, support, and assistance.

"Article 175. The husband must protect the wife, and the wife obey the husband.

"Article 176. The wife is obliged to live with the husband and to follow him wherever, as a matter of convenience, he may have to reside.

"Article 177. The husband is obliged to have his wife in his house and to furnish her all necessities of life, according to his ability and station."

Above Articles referred to in Article 2 of the Law.

"Article 138. The Ecclesiastical Tribunals shall have jurisdiction of suits relating to marriage and divorce,

and the secular judges of those concerning espousals, support, care of the children, expenses of litigation, settlement and devolution of property, criminal suits based upon adultery, and in general of all suits in connection with the civil effects of matrimony and divorce.

"Article 143. As to the civil effects, the law does not concern itself with the other impediments, established by the Church, or which require a dispensation from her.

"Article 156. Marriage is celebrated in the Republic with the formalities established by the Church in the Council of Trent.

"Article 157. Those who, without observing the solemnities of the Church, deceive the priest into celebrating a marriage, and those who give aid or authorize this act, shall be punished according to the Penal Code."

Above Articles referred to in Article 3 of the Law.

What now follows is a copy of the Supreme Decree of May 9, 1899, supplementing the above named Act:

"Marriages between non-[Roman] Catholics.

"The President of the Republic:

~~"Whereas, The laws existing up to 1897 only permitted marriages between [Roman] Catholics, the sole object of the law of December 23d of the same year being the habilitation of non-[Roman] Catholics.~~

"The said law not containing any provision prescribing the manner of proving the non-[Roman] Catholicity of the contracting parties, an essential and primary condition of its application.

"This, in the execution of the law, has led to discussions and created obstacles, the suppression of which is urgent by the prescription of legal and ready means for the previous presentation of the requisite proofs.

“Neither has any kind of proceeding been established to facilitate the carrying out of the law, in the case of a denial by the ecclesiastical authorities, of permission to marry in case of a diversity of creeds.

“In exercising the faculty Paragraph 5 of Article 94 of the Constitution confers upon me,—

“I decree:

“Article 1st. Non-[Roman] Catholics having recourse to the judicial authorities for the object of contracting matrimony in accordance with the said law, shall accompany their petition with a document probatory of the religion to which they belong.

“Article 2d. Persons belonging to no religion or who are able only with great difficulty to produce the required probatory document, shall substitute for the same a sworn written declaration accompanied with those of at least two persons of well-known standing, residents in the place, testifying to the facts of the petitioners not having been baptized in the [Roman] Catholic Church.

“Article 3d. The judge shall personally receive the sworn verbal ratification of the petitioner’s statements, and of the witnesses’ declarations, and shall extend the corresponding document.

“Article 4th. If the petitioners are unable to present the necessary witnesses at the place where their petition is presented, but gives the assurance of the existence of the same either in the Republic, or abroad, the corresponding requisitorial letters shall be extended for the taking of the declarations.

“Article 5th. Persons petitioning for a Civil Marriage on account of the ecclesiastical authority having refused to them the dispensation of the impediment offered by a diversity of creeds, shall accompany their petition with an authentic proof (certificate) of the said refusal.

“In the case of the petitioners showing the impossibility for them to obtain the required certificate, the judge shall personally demand the same of the competent

ecclesiastical authority, and, on receipt of the reply, shall give the corresponding decree.

"Given at the Government House, in Lima, May 9, 1899.

"Jose I. Loayza."

"N. de Pierola.

A gentleman, one of the most intelligent observers of the growth of liberty in Peru, and who has lived for many years in South America, not only asserts that the law of December 23, 1897, was "framed simply for the purpose of giving relief to those who have been always Protestants, or, at least, never within the fold of Rome," but also declares:

"The marriage law of Peru, together with an Executive Decree of the President, defining and fixing the procedure under some of its stipulations, is certainly an advance upon the state of things prior to 1897. The law and the decree referred to appear, however, to proceed upon the assumption that all non-Roman Catholics are either of foreign birth and have never professed the Roman Catholic faith, or else, being natives of Peru, have never been baptized in the Roman Church. The law seems to make no provision for the marriage of those who have renounced the Roman faith and united with the Protestant Churches in Peru. You will note that the President's decree requires persons who are non-Roman Catholics and have no documentary proof of the fact, to present sworn statements by themselves and two witnesses, residents of the locality, 'testifying to the facts of the petitioners not having been baptized in the [Roman] Catholic Church.' Omitting comment upon this curious instance of the demand for 'the proof of a negative,' a peculiarity that runs through much of the procedure under the civil and criminal codes of Latin-American countries, the implication of the above question would be that per-

sons baptized in infancy in the Roman Catholic Church have no way in which they can establish, for the effects of this marriage law, their position as dissenters."

November 14, 1902, the Hon. David J. Hill, Assistant Secretary of State, writes: "Referring to your letter of June 9th last, I inclose copy of a dispatch from the United States Minister to Peru, reporting the passage of an act by the Peruvian Congress extending for one year the period for the registration in Peru of non-[Roman] Catholic marriages." The following is the dispatch:

"Legation of the United States,

"Lima, Peru, October 23, 1902.

"To the Honorable John Hay, Secretary of State, Washington, D. C.:

"Sir,—Referring to the recognition of Civil Marriage in Peru, I have the honor to report that, by virtue of an Act passed by the Congress now in session and proclaimed on the 18th instant (copies and translation herewith), an extension of one year from the date mentioned has been granted for the registration, effective for all civil purposes, of marriages of non-[Roman] Catholics theretofore celebrated in this country before diplomatic or consular agents or ministers of dissenting Churches.

"By the Act of December, 1897, which first gave legal recognition to civil marriage in this country, two years were allowed for the inscription of existing non-[Roman] Catholic marriages; the present extension is for those who neglected to avail themselves of the privilege under the original law. . . .

"I have the honor to be, sir,

"Your obedient servant,

"Irving Dudley.

The "following Law," granting "an extension of one year," indicates progress. It may be slow progress, but yet it is *progress*:

"The President of the Republic:

"Inasmuch as Congress has issued the following law:

"The Congress of the Peruvian Republic has issued the following law:

"Sole Article (1).—Thereby is granted a new term of one year counted from the date of the promulgation of this law, for the inscription of the marriages of non-[Roman] Catholic persons, whether celebrated before the diplomatic or consular agents, or before the ministers of dissenting creeds.'

"Let this be communicated, to the Executive Power, in order that it may take the necessary steps for its due fulfillment.

"Given in the Sessions Chamber of the Congress in Lima on the 15th day of October, 1902.

"Antero Aspillaga, President of the Senate.

"Carlos Forero, Second Vice-President of the Chamber of Deputies.

"M. Teofilo Luna, Senator and Secretary of the Senate.

"A. Luna y Llamas, Deputy and Pro. Secretary of the Chamber of Deputies.

"To His Excellency, the President of the Republic.

"Therefore: I order it to be printed, published, and circulated, and that due fulfillment be given to it.

"Given in the Government House in Lima on the 18th of October, 1902.

"(Signed) Eduardo L. de Romana.

"(Signed) José V. Arias."

The Hon. Francis B. Loomis, Acting Secretary of State, under date of December 30, 1903, writes: "Referring to previous correspondence, I inclose copy of a dispatch from the United States Charge d'Affaires ad interim at Lima, reporting the promulgation of a recent law regarding marriages between non-[Roman] Catholics." The dispatch is as follows:

"Legation of the United States,
"Lima, Peru, November 26, 1903.

"To the Honorable John Hay, Secretary of State, Washington, D. C.:

"Sir,—Referring to the communication sent from this legation regarding marriages between non-[Roman] Catholics in Peru, I have the honor to transmit for your information two copies of a recent law on this question (accompanied by a translation).

"It appears, according to Article 71 of the Constitution (mentioned in this new law): 'If the Executive does not order the law so passed to be promulgated and complied with, nor make its observations within ten days, according to the terms of Article 69, the promulgation shall be made by the President of Congress, and he shall order it to be inserted for its execution in some newspaper.'

"This new law is as follows: In order to come within the precepts of the law of December 23, 1897, it will be sufficient for the mayor to authorize the marriage, that either of the contracting parties should declare that he, or she, never belonged to the [Roman] Catholic community, or that he, or she, has separated himself, or herself, from it.

"The decree of October 25, 1903, was not opportunely promulgated by the Executive, and in virtue of the said Article 71 of the Constitution, Señor Nicanor Alvarez Cal-

deron, President of Congress, ordered it to be printed, circulated, and communicated to the Bureau of Justice, Worship, and Instruction, in order that the necessary steps be taken for its observation, this on the 23d of November, 1903.

"I have the honor to be, sir, your obedient servant,
"Richard R. Neill."

The Law of November 23, 1903, for non-[Roman] Catholic Marriages, a translation of which is furnished by Mr. Neill, will gladden the hearts of all who hate religious intolerance:

"Nicanor Alvarez Calderón, President of Congress:

"Whereas, Congress has dictated the following Law: Sole Article. In order to come within the precepts of the law of December 23, 1897, it will be sufficient for the mayor to authorize the marriage, that either of the contracting parties should declare that he, or she, never belonged to the [Roman] Catholic community, or that he, or she, has separated himself, or herself, from it.

"Let it be communicated to the Executive Power in order that it may take the necessary steps for the compliance with it.

"Given in the Hall of Congress, while in Session, in Lima, on the 25th of October, 1903.

"Antenor Aspíllaga, President of the Senate.

"Nicanor Alvarez Calderón, President of the Chamber of Deputies.

"Geveriano Beizada, Secretary of the Senate.

"Ernesto L. Ræz, Deputy Secretary."

"To His Excellency, the President of the Republic:

"Whereas, The above law has not been opportunely promulgated by the Executive, in virtue of Article 71 of the Constitution, I order it to be printed, circulated, and

communicated to the Bureau of Justice, Worship, and Instruction for the necessary steps to be taken for its observance.

"Hall of Congress, in Lima, on the 23d of November, 1903.

"Nicanor Alvarez Calderón, President of Congress.

"Victor Castro Iglesias, Secretary of Congress.

"Ernesto L. Ruez, Secretary of Congress."

The new law of November 23, 1903, indicates unmistakable progress. It is a long step in advance of the law of December 23, 1897. It empowers "the mayor to authorize the marriage" when "either of the contracting parties should declare, that he, or she, never belonged to the [Roman] Catholic community, or that he, or she, has separated himself, or herself, from it."

"It may be truly said that Peru is a promising field." That is the recent testimony of the Rev. Andrew M. Milne, who, in 1904, "rounded out forty years of labor as the representative of the American Bible Society," and who pays the following *deserved* tribute to the man who in September, 1903, became President of Peru.

"Under the enlightened and progressive government of Candamo, Peru gives promise of progress such as has not been witnessed heretofore.

"When the civil marriage law was carried, after President Pierola had vetoed it, he fettered it with conditions that made it inoperative to native converts. One of the early acts of Candamo was to untrammel this law and

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make it available for all, whether Protestant by birth or by conversion."

"It is worthy of being recalled that it was His Excellency, President Candamo, who, as President of the *Excelentísima Junta de Gobierno* in 1895, ordered the clearance of our books detained under a previous administration."¹

In a letter received from the Department of State, Washington, dated June 14, 1905, are inclosed copies of two letters to the Honorable John Hay, Secretary of State, written by the American Minister at Lima, one May 1st, the other May 6, 1905. The Minister in the communication of May 1st refers to "a growing spirit of tolerance among laymen of any social position," and in the communication of May 6th, very kindly incloses "for the further information of the Reverend Mr. Lee, two copies and a translation of an editorial from *El Comercio*, of Lima, the paper of widest circulation in Peru and the organ of the Government." On this editorial the American Minister thus comments: "The article may be accepted as illustrative of the bigotry usual among clergy in the interior and the tolerant spirit which prevails in other quarters, to both of which opposing forces allusion is made in my above-mentioned dispatch." It is the writer's aim to correctly represent the present situation in Peru. In the words of a representative of the American Bible Society,

¹"Eighty-eighth Annual Report of the American Bible Society," pages 82, 86. New York: Published by the American Bible Society in the year 1904.

"Peru is a promising field," and in the language of our Minister to Peru, "There is now, I believe, a growing spirit of tolerance among laymen of any social position." In Peru it is night, but thank God, it is the night that precedes the morning. "Watchman, what of the night?" "It is night still," the watchman replies; but the joy that lights up his face indicates that soon indeed will "the day break, and the shadows flee away." "Watchman, what of the night?" Viewing "the shadows" as they "flee away," he cries out, "Sing, O ye heavens! The morning cometh." "Watchman, what of the night?" Finally, catching up the strain of the last of "the chosen few" who met his Master in the sky, he sings, "The darkness is past, and the true light now shineth."

II.—IN ECUADOR.

No country in the world has been more devoted to the Roman Catholic Church than Ecuador.² No government has been more loyal to the Pope. During the war between the temporal and the spiritual powers of Italy the Ecuadorian Congress passed a resolution and sent an ambassador to invite the Pope to make his permanent home in Ecuador. Ecuador, at the very time that it would have given the Pope a permanent home, would have denied a Protestant a

² See editorial, "The Republic of Ecuador," in *The Catholic Review*, New York, July 12, 1890, page 1.

resting-place when dead. Through the efforts of the Hon. W. T. Coggeshall, one of our Ministers to Ecuador, the Ecuadorian government consented to inclose a quarter of an acre outside the city of Quito for a burial-place for non-Roman Catholics. Before the government took this action an American gentleman said, "This is a bad country to live in, and a worse one to die in;" and after the government had made this concession an Ecuadorian lady exclaimed, "What a shame that there should be a place to throw Protestant dogs!"

Until recently no marriage was lawful unless performed by a Roman Catholic priest, and all children born of parents who had been married by a Protestant clergyman were pronounced illegitimate, and neither they nor the wife could inherit property from the husband and father.³ It was said, a few years ago, that in Ecuador there was a Roman Catholic Church for every one hundred and fifty inhabitants; that ten per cent of the entire population was either priests, monks, or nuns, and that about seventy-five per cent of the population of Ecuador was absolutely illiterate.⁴

This is startling intelligence in view of the fact that a respectable Roman Catholic authority, the

³See Letter of William E. Curtis, written from Guayaquil, Ecuador, July 12, 1899, and published in *The Chicago Record*, August 8, 1899, pages 1 and 5.

⁴"Between the Andes and the Ocean," by William E. Curtis, Herbert S. Stone & Co., Chicago, 1900, pages 61 and 87.

Rev. Isaac T. Hecker, affirms that Roman Catholics "take the strongest grounds against ignorance,"⁵ and another respectable Roman Catholic authority, the Rev. Alfred Young, regrets that there are "so many" people in the United States whose theory of education is such that it imperils "the safety of the Republic,"⁶ and still another respectable Roman Catholic authority, Bishop Blenk, now Archbishop of New Orleans, expresses himself in language so forcible concerning education that its meaning can not for a moment be doubted. At a Teachers' Conference held in San Juan in 1900, a member of the Insular Board of Education asserted that the Roman Catholic religion should again be introduced into the public schools of Porto Rico. This assertion moved the Superintendent of Public Instruction in Brazil to turn to Bishop Blenk, who at that time was the Roman Catholic Bishop of Porto Rico, and say: "With all due respect to Roman Catholicism, the Roman Catholic Church has been negative in results in all the South American countries, and the illiteracy prevailing there is due entirely to the Church's influence." "Bishop Blenk," we are told, "jumped to his feet, struck the table with his fist, and shouted, '*It is a lie.*'"⁷

In 1884, Emile de Laveleye, a publicist in Bel-

⁵ *The Catholic Review*, New York, July 12, 1879, page 26.

⁶ *The Independent*, New York, July 12, 1894, page 897.

⁷ *The Christian Advocate*, New York, July 12, 1900, page 1118.

gium, wrote: "The first article of the Concordat concluded by Pius IX with the Republic of Ecuador, on September 26, 1862, was: 'The Catholic Apostolic and Roman religion continues to be the religion of the Republic of Ecuador. Consequently, the practice of no religion, and the existence of no society that has been condemned by the [Roman] Church can be permitted in the Republic.'"⁸ The writer then asks, "Is this ancient history?" In 1900, Bishop Ninde, after holding his South American Conferences, writes: "Ecuador, regarded until recently the most hopelessly Papal of all the South American States, under the present liberal government has canceled its former Concordat with the Pope and adopted a series of laws relating to religion, which could scarcely be improved by the most pronounced Protestants."⁹

President Alfaro's administration revealed the fact that he wished to advance the interests of the Republic of which he was Chief Executive. If Protestant missionaries stood in need of government protection, to them it was cheerfully and promptly accorded. His love of justice was such that should a mob have interfered with the missionaries, no matter by whom inspired, punishment swift and sure would have overtaken the latter as well as the former.

⁸ *The Contemporary Review*, London, August, 1884, page 295.

⁹ *The Northwestern Christian Advocate*, Chicago, June 27, 1900 page 9.

In the spring of 1900, the Government of Ecuador entered into a contract with the Rev. Dr. Thomas B. Wood, one of the most energetic and successful missionary educators in South America, for the establishment of normal schools and model schools upon the plan of those in the United States, for the education of teachers in that country. This has been pronounced by a competent authority "a very remarkable movement on the part of the Government of Ecuador," and this authority, the Hon. William E. Curtis, states that "there has never been a school in that country outside of the city of Guayaquil that was not under the control of the Roman Catholic Church and taught by a priest or nun;" that "the Roman Catholic clergy have had entire charge of the educational system and the government has paid a subsidy of several hundred thousand dollars a year to sustain them;" that "when the present liberal administration went into power this subsidy was cut off;" that "the priests closed the schools in retaliation;" that "since then there have been no educational facilities except in the larger cities where private schools were started," and that "now the government practically places the educational system of the country in charge of a Methodist clergyman."¹⁰

Dr. Wood speaks in highest praise of the way the government kept every agreement it made with him.

¹⁰ *The Chicago Record*, April 14, 1900, page 1.

The following communication from the Secretary of State reveals a struggle in Ecuador between Church and State:

"Department of State,
"Washington, D. C., November 1, 1899.

"Reverend John Lee, Chairman of the Committee of Chicago Methodist Ministers, 57 Washington Street, Chicago, Illinois:

"Sir,—In further reply to your letter to the President of August 24th last (referred to this Department), urging that efforts might be made to secure for Protestants in Peru, Ecuador, and Bolivia that same liberty of conscience enjoyed by Roman Catholics in the United States, I inclose for your information a translation¹¹ of the *Patronato* Law which, the United States Minister at Quito states, has just received the approval of the Executive.

"I am, sir, your obedient servant,

"John Hay."

Enclosure in No. 146, October 2, 1899, from Ecuador.

On the *Patronato* Law, the Rev. Dr. Charles W. Drees, a missionary of superior judgment concerning Latin America, comments as follows:

"This law, regulating the 'Patronato,' has nothing whatever to do with the status of Protestantism, does not state nor imply the principle of religious toleration, much less of religious liberty, and is simply the action of a liberal government asserting and extending the control of the State over the appointment of the clergy of the Roman Catholic Church for the purpose of keeping its action within bounds. It appears to be part of the policy which is common to a certain type of Statecraft in South American Republics. Many liberals in those countries are

¹¹ Appendix F, see page 234.]

afraid to proclaim the separation between the Church and State and to clothe the Roman Catholic Church with the unrestricted liberty guaranteed to it in the United States, fearing that the influence of the hierarchy over the people would bring about a political revolution which would overthrow the liberal administrations. One type of liberal theory and policy in those countries is that of the assertion of authority and control on the part of the State over all ecclesiastical preferments, with the intention to use this authority for the purpose of keeping the Church within limits. All of the provisions of this law of the 'Patronato' in Ecuador look in this direction. They are the work of a liberal and progressive party seeking vantage-ground against the traditional enemy of all liberty and progress, the Roman Catholic Church. That such a law should have been enacted and proclaimed in Ecuador shows a great advance, and looks like a step in the direction of the later promulgation of religious tolerance, but, so far as this law is concerned, it does not in itself contain any recognition whatever of the rights of Protestantism."

Among the last acts of the Ecuadorian Congress in the nineteenth century was the passing of the Civil Registry of Marriages, Births, and Deaths Law, which removed from the hands of the Roman Catholic clergy a highly prized function; also a law providing that no priest or monk can teach in any school under government control, and that no school conducted as a private affair, by priests, can hereafter confer any degree except in an ecclesiastical line. In the opening month of the twentieth century comes the cheering intelligence that Congress has ordered the purchase of a large building in Quito for

a Normal School and voted one hundred thousand dollars (silver) for its support. A letter from the State Department, April 10, 1901, acknowledges "the receipt of your letter of the 5th instant, inquiring as to the present status of the legislation in Ecuador and Bolivia providing for civil registry of marriages and extending the right of public worship and regulating education," and gives the assurance, "Instructions have been sent to the United States Ministers to Ecuador and Bolivia to report on the subject." As a result of the above "instructions," we have in the following letter the report of the United States Minister to Ecuador:

"Department of State,

"Washington, D. C., June 14, 1901.

"Reverend John Lee, No. 57 Washington Street, Chicago, Illinois:

"Sir,—Referring to your letter of April 5th last, inquiring as to the enactment in Ecuador of more liberal legislation relating to religious matters, I have to say that Minister Sampson reports as follows:

"1. The Ecuadorian Congress did pass the Civil Registry Bill for the registry of marriages, births, and deaths. It was approved by the President, October 25, 1900.

"2. The same Congress did pass a law forbidding priests or monks to teach in any school under government control, except as appointed to teach religion; said law also prohibits any school under the control of the priests or monks from conferring any degree except ecclesiastical. This law was approved by the President, October 18, 1900.

"3. Information desired as to 'more liberal laws,' etc. October 5, 1900, the President approved a law passed by

Congress to buy (compulsory sale of Church required) the cemeteries of the country, so any one could be buried in them.

"It is understood that a treaty has been negotiated between His Holiness the Pope and Ecuador granting civil marriage for non-Roman Catholics and a division of all cemeteries between Roman Catholics and non-Roman Catholics. This will save the government the expense of buying the cemeteries. This treaty is yet to be ratified by the Holy See and the Congress of Ecuador.

"I am, sir, your obedient servant,

"David J. Hill, Acting Secretary."

The following brief but very significant document proves that even in Ecuador the world moves:

"Department of State,

"Washington, October 31, 1902.

"Rev. John Lee, 57 Washington Street, Chicago, Ill.:

"Sir,—Referring to previous correspondence, I have to inform you that in a dispatch dated the 3d instant, the United States Minister at Quito reports that the Civil Marriage Bill has been passed by Congress and approved by the President of Ecuador.¹²

"I am, sir, your obedient servant,

"David J. Hill, Acting Secretary."

Manifestoes issued by the Archbishop and Bishops of Ecuador against the Civil Marriage Law passed by Ecuador, deserve attention. The Fifth Manifesto, dated May 4, 1903, referring to the attitude of the Popes towards civil marriage, says:

"The Holy See has never approved civil marriage; on the contrary, it has always condemned it absolutely.

¹² Appendix G, see page 241.]

. . . The day that a Pope shall approve civil marriage, that day he shall cease to be the Vicar of Jesus Christ on earth. The question relative to civil marriage is a question that has absolutely nothing to do with politics; it is essentially a religious question, and for this reason the Pope not only can, but ought to interfere. Leo XIII has interfered, with full right in this question. . . . Civil marriage is immoral; we, Bishops, condemn it. . . . O Ecuadorians, hear the voice of the Pope!! We, Bishops, advise you to postpone yet for some time longer the celebration of marriages, and we beseech you to be faithful to the Church, docile to the teaching of the Pope."

May 19, 1903, a Sixth Manifesto was issued, which, after a good deal of argumentation, sums up in a recapitulation of which the following is a part: "For [Roman] Catholics matrimony is a sacrament." "The temporal authority has the full right to legislate as to the mere civil effects of the sacrament of marriage; but not as to the conjugal bond, nor as to matrimonial impediments." "Those articles of the law that refer to impediments are also intrinsically evil, and [Roman] Catholics can not accept them." The Seventh Manifesto, under date of May 26, 1903, after asserting the authority of the bishops as the representatives of the Pope, and the consequent duty of the faithful to obey, proceeds to show that the Roman Catholic religion is the religion of the Republic according to the constitution; that the public powers are bound to support it; that religion is before the constitution; that there is no power to change it, as it is superior to the constitution, and

then affirms: "Civil marriage is contrary to the Roman Catholic religion, and, consequently, is unconstitutional. That for [Roman] Catholics it is not marriage nor a contract, but concubinage, and concubinage public and scandalous. No law can authorize an immoral act."

A statesman in South America writes July 9, 1903, concerning Ecuador:

"The Civil Marriage Law took effect January 1, 1903, since which time there has not been a marriage 'in high life' in Quito. They will not be married by the civil authorities first, and until that is done can not be married by the Church. Two or three priests thought to test the Civil Marriage Law, and performed marriages without the civil marriage first. They were promptly arrested, fined \$500, and sent to jail for six months."

One who has toiled for more than forty years in South America for the regeneration of that Continent declares: "It is true that Ecuador has, for some reason, got a mighty shaking up."

A letter received from the State Department, under date of July 12, 1905, indicates that religious liberty is making phenomenal progress in Ecuador. Hon. Alvey A. Adee, Assistant Secretary of State, in reply to a letter inquiring what progress towards religious liberty the American Minister to Ecuador has reported within the last sixteen months, writes:

"I have the honor to inform you that I am in receipt of a dispatch on the subject, dated May 30, 1905, from our Minister to Ecuador, transmitting a copy of a law passed

by the last Congress of that country, and a copy of Section III of the Police Code, defining the duties of the police in the protection of religious worship. I inclose copies of translations of both inclosures to the dispatch for your information."

The following is Section I of a law "Concerning Religions," passed by the last Ecuadorian Congress:

"Article 1. The State permits the exercise of every religion which is not contrary to its laws or to morality.

"Article 2. An attack on a religion or the persons of its ministers, in the exercise of a worship permitted in the Republic, shall be punished conformably to the provisions of the police law.

"Article 3. The ministers of whatever religion shall be established in the country, in order to enter upon the enjoyment of the guaranties which the Constitution and the present law authorize, shall be obliged to bring to the knowledge of the Executive the regulations which are observed, or to be observed, in their religious practices.

"Article 4. Religious beliefs shall be no obstacle to the exercise of civil and religious duties; but the ministers of a religion or those who partake of an ecclesiastical character shall not be competent to exercise public charges which proceed directly from popular election."

Four articles from Section II, "Concerning Religious Communities," read thus:

"Article 5. Conformably with the Constitution of the Republic, the immigration of religious communities is prohibited.

"Article 6. The foundation of new religious orders is also prohibited, as well as a continuous novitiate in a cloister of perpetual closure or of a contemplative life.

"Article 7. In no city of the Republic shall there exist

more than two monastic institutions of indefinite closure, except in the Capital, in which four may subsist. The Executive power, in conjunction with the ecclesiastical authority, shall consider the means of reducing the number of the monastic institutions.

"Article 8. All of the convents and monasteries shall be subject to the examination and supervision of the Boards of Health and Hygiene and of the police authorities, under the terms of the law on the subject, after the ecclesiastical authority has been previously advised."

Article 11, Section III, "Concerning Ecclesiastical Property," states: "All the property situated in the territory of the nation shall be subject to the contributions and burdens imposed by the laws and shall be protected by the latter."

Three articles from Chapter IV, "General Provisions," are as follows:

"Article 21. The right to impose taxes or incumbrances on persons or things belongs solely to Congress or to the authorities designated by the law. Consequently, the collection of tithes, first-fruits, and mortuary or other similar dues, is prohibited.

"Article 22. Those who violate the provisions of the foregoing article shall be punished according to the Penal and Police Codes.

"Article 26. The Concordat ceases to exist, and all laws contrary to the present law are hereby abrogated."

Section III of the Police Code, which defines the duties of the police in the protection of religious worship, is as follows:

"Article 23. The police shall be obliged to protect every class of civil and religious associations; but they

shall prevent and dissolve those whose object is to disturb the public peace or commit an infraction thereof; or if it is presumed that the individuals who compose them will be armed or will cause a conflict. Likewise the police shall be obliged to see that the exercise of every form of worship and its ceremonies are respected, in conformity with the constitution of the Republic.

"Article 24. Those who ridicule any religious act or the outward manifestations of any worship, shall be punished by a fine of from five to twenty-five sucres.

"Article 25. They shall be punished by a fine of from ten to one hundred sucres and imprisonment for from three to thirty days:

"1. Who in any way assail the ceremonies of a worship which shall not have been prohibited by the regulations of worship.

"2. Who interfere with the work of a minister of religion in the exercise of his worship.

"3. Who by violence, disorder, or scandal, impede or disturb the exercise of a form of worship.

"4. The ministers of a worship who, in their temples or religious places, streets or plazas, shall speak against the constitution or laws of the Republic or against an established political party, by instigating to rebellion or dissatisfaction with the constituted authorities."

Ecuador's religious night is passing away. Two incidents mentioned in a letter, written from Guayaquil, July 12, 1899, and published in *The Chicago Record*,¹³ will enable all intelligent persons to determine what that night has been.

1. This newspaper correspondent, William E. Curtis, tells us that the following occurred when President Camaano was Chief Executive of Ecuador:

¹³ August 8, 1899, page 1.

"In the city of Guayaquil the Roman Catholic bishop excommunicated from the Church three Judges of the Supreme Court who rendered a decision contrary to his ideas. A public meeting of merchants, lawyers, and all the leading citizens was called to protest, and marched in a body to the bishop's residence. The latter, who was protected by a military guard, claimed to believe that this assemblage of business men was a mob that meant violence, and ordered the soldiers to fire. Several of the foremost citizens of Guayaquil fell in the plaza. Their bodies were taken home amid intense excitement, the guard at the bishop's palace was strengthened, the street was filled with soldiers and the city was placed under martial law. Instead of expressing regret at his mistake, the bishop cursed the souls of the dead, forbade the churches to be used for their funerals, and prohibited their burial in consecrated ground.¹⁴ Notwithstanding this edict, on the day appointed the bodies of the dead were carried to the plaza, the doors of the cathedral, which had been barred, were broken down, and the Rev. Dr. Calderon, a priest of brilliant attainments and liberal views, volunteered to celebrate a requiem mass, which was followed by speeches from several prominent citizens protesting against the despotism of the government and demanding that the bishop should be indicted and tried for murder."

2. Mr. Curtis, in the next two sentences, relates what happened at an earlier period in the life of President Camaano:

"When he came to Washington in 1889 as a delegate to the International American Conference he brought with him a written indulgence from the Archbishop of Quito for all the sins he might commit for twelve years. This

¹⁴ Appendix H, see page 249.

extraordinary advantage over the rest of mankind was given him as a reward for his devotion to the Church, and was much envied by the delegates from other countries."

All that country, whose origin, Prescott states, "is lost in the mists of fable, which, in fact, have settled as darkly round its history as round that of any nation, ancient or modern, in the Old World,"¹⁵ is destined to have a future.

III.—IN BOLIVIA.

For a long time it seemed as if there was no possibility of making any progress in Bolivia. The night there was dark. It was like the darkness that Paul experienced on his voyage to Rome "when neither sun nor stars in many days appeared," or perhaps more like the darkness in Egypt in the days of Moses, "even darkness which may be felt." A firm belief that the Agent to drive away this darkness was the One of whom we read, "And God said, Let there be light, and there was light," convinced the writer that it was a glorious thing to be simply an instrument in the hands of an Almighty Agent. He who attempts a work for God with the spirit of "*No Surrender*" in his soul, always wins. To induce the government of Bolivia to step into the light enjoyed by modern nations, President McKinley, in his Mes-

¹⁵ "History of the Conquest of Peru," by William H. Prescott, edited by John Foster Kirk. Philadelphia : J. B. Lippincott Company, Vol. I, Book I, Ch. 1, page 8.

sage to Congress, December 5, 1899, said: "Our representative has been instructed to use all permissible friendly endeavors."

Since it would be a long story to relate all the expedients that one toiler tried for the betterment of Bolivia, and he knows full well that God was employing many toilers for that purpose, he will simply indicate, and as briefly as possible, correspondence that was a factor in bringing liberty to the oppressed in that South American Republic. Reference only will be made to the correspondence subsequent to President McKinley's noteworthy statement of December 5, 1899.

A communication from the State Department, Washington, dated February 15, 1900, said, "The President has referred to this Department your letter of the 8th instant," and adds: "In reply I have to say that the Department has no information later than that communicated to you on December 5th last as to the progress of the movements in Bolivia directed to the enactment of more liberal laws relating to marriage and public worship."

April 10, 1901, a letter from the Assistant Secretary of State, after stating, "I have to acknowledge the receipt of your letter of the 5th instant inquiring as to the present status of the legislation in Bolivia providing for civil registry of marriages and extending the right of public worship and regulating edu-

cation," gave the assurance, "Instructions have been sent to the United States Minister to Bolivia to report on the subject."

September 21, 1901—seven days after the death of President McKinley—a letter with a sable border from the State Department, having acknowledged the receipt of "your letter of the 13th instant," says: "The United States Minister to Bolivia reported on July 1st last that he had again appealed to the Bolivian Government in relation to the enactment of laws permitting freedom of worship and the civil marriage of Protestants ratified by a Protestant clergyman. The Minister is of opinion that the latter law may be passed by the present Congress, but has little hope for the early passing of the former."

The Honorable David J. Hill, Assistant Secretary of State, under date of January 8, 1902, writes: "In reply to your letter of the 1st instant, I have to say that according to the latest advices received, the Bolivian Congress has taken no action on the freedom of worship and civil marriage laws."

A letter dated April 11, 1902, from the Department of State, replying to "your letter of the 7th instant," states "that since the date of its last letter to you, the Department has received no further information from its Minister to Bolivia relating to the passage of more liberal marriage and public worship laws in that Republic."

September 9, 1904, a communication from the Department of State acknowledges "the receipt of your letter of the 5th instant, in which you ask to be informed as to what progress the American Ministers in Peru, Ecuador, and Bolivia have reported to the Department in securing changes in favor of religious liberty in those countries in the last fourteen months," and states that no advice "pertinent to the subject of your letter appears to have been received by the Department from the countries referred to during the time specified in your letter."

April 5, 1905, the Acting Secretary of State, after acknowledging "the receipt of your letter of the 29th ultimo, in which you ask to be advised as to what progress in favor of religious liberty in Peru, Bolivia, and Ecuador our Ministers to those countries have reported within the last sixteen months," asserts: "In reply I have to inform you that, since the Department's letter to you under date of September 9, 1904, no further dispatches in regard to religious liberty have been received from our legations in the countries mentioned; but our Ministers accredited to their governments have been instructed to report in relation to the matter, and the Department will communicate with you again on the subject when their replies are received."

It is evident that, in securing changes in religious liberty in Peru, Ecuador, and Bolivia, Presi-

dent Roosevelt has specially emphasized the assurance of July 3, 1903, given the writer, in a communication from the State Department, "The United States Ministers in those countries are acting under instructions frequently given to use their good offices with the governments to bring about the desired changes," and it is also evident that each one of those Ministers has used his "good offices" with the government to which he was accredited "to bring about the desired changes." "Instructions frequently given" by the Department of State, and appeal after appeal made by the United States Minister to Bolivia to the Bolivian Government, made possible the following cheering correspondence:

"Department of State,
Washington, October 6, 1905.

"Rev. John Lee, 57 Washington Street, Chicago, Illinois:

"Sir,—Referring to the Department's letter of April 5th last, I inclose for your information copy of a dispatch from the American Minister at La Paz, reporting the passage of a bill by the Bolivian Lower House of Congress granting liberty of religious worship.

"I am, sir, your obedient servant,

"F. B. Loomis, Assistant Secretary."

The "copy of a dispatch" is as follows:

"Legation of the United States,

"La Paz, Bolivia, August 31, 1905.

"To the Honorable Elihu Root, Secretary of State, Washington, D. C.:

"Sir,—Referring to the Department's No. — of April 5th last, inclosing the copy of a letter from the Rev. John

Lee, in which information is requested as to what progress in favor of religious liberty has been made in Bolivia in the last sixteen months, I have the honor to report that on the 19th instant the Lower House of the Bolivian Congress passed, by practically a unanimous vote, a bill declaring that 'the Republic recognizes and will sustain the Roman Apostolic Catholic religion, permitting or authorizing the exercise of all other religions.'

"It is probable that this bill will be favorably voted upon by the Senate during the present session; it being understood that only one vote is lacking for its approval. The bill is a modification of the Second Article of the Bolivian Constitution.

"I have the honor to be, sir, your obedient servant,
"William B. Sorsby."

The following letter from the Department of State, inclosing copy of a dispatch from the United States Minister in Bolivia, proves that history is being made in Bolivia:

"Department of State,
"Washington, October 14, 1905.

"Rev. John Lee, 57 Washington Street, Chicago, Illinois:

"Sir,—Referring to previous correspondence, I inclose for your information copy of a dispatch from the American Minister at La Paz, reporting the status of the amendment to the Bolivian Constitution providing for religious liberty in Bolivia.

"I am, sir, your obedient servant,
"Robert Bacon, Assistant Secretary."

"American Legation,
"La Paz, Bolivia, September 6, 1905.

"To the Honorable Elihu Root, Secretary of State, Washington, D. C.:

"Sir,—Referring to my No. 195, of the 29th ultimo, relative to religious liberty in Bolivia, I have the honor

to report that, on the 4th instant, the Bolivian Senate approved, by the requisite two-thirds votes, the amendment reforming Art. 2 of the Bolivian Constitution, adopted by the Bolivian Lower House of Representatives on the 19th ultimo.

"This amendment provides that, while the Republic recognizes and will sustain the Roman Apostolic religion, it will permit (or authorize) the exercise of all other religions.

"In order to become law, the amendment, as passed at this session of the Bolivian Congress, will have to be favorably acted upon by the next session of Congress, which should convene on or about August 6, 1906. There seems to be no reason to doubt but what the next session of Congress will have at least as many friends in favor of the proposed reform as there were in the present.

"I have the honor to be, sir, your obedient servant,

"William B. Sorsby."

CHAPTER XIII.

REVIEW AND SUMMARY.

THE first letter from the Vatican led some of the lawmakers in South America to resolve that since "the disabilities of Protestants in Peru, Ecuador, and Bolivia" belonged to a state of things "solely dependent upon the civil laws in force" in those Republics, they must, if they wished to command the respect of the better class of governments, heroically endeavor to remove those "disabilities." The second letter from the Vatican, the Papal Secretary of State asserted, was based on "precise information" obtained from the Apostolic Delegate in the Republics of Peru, Ecuador, and Bolivia, "concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages." That second letter after affirming, "Now I am in a position to state that the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitutions of these countries," asserted: "The Constitution of

Peru recognizes no other form of marriage as valid than that prescribed by the Council of Trent." This assertion is flatly contradicted by a communication from the Peruvian Legation, Washington, which denies "that any mention is made of marriage in the Constitution," and which also affirms, "No mention is made of the Council of Trent in the constitution."¹ An intelligent eye-witness of the proceedings in both Houses of the Peruvian Congress says, "Rampolla's letter was in the hands of members of Congress in the discussions referred to, and fanned the flames on both sides." After the two letters from the Vatican had gone to South America, and had been read and criticised in homes and Legislative Assemblies; after a march of years, every step of which was taken in the spirit of Londonderry's brave defenders; after "the battle" had been carried "to the gates," a noble lady in South America, Mrs. Dr. John F. Thomson, a devoted and faithful toiler for Christ, one whose earnest looks and pleading tones, in April, 1894, contributed no little to the carrying of "the battle to the gates," writes from her home in Argentina: "I desire to congratulate you most heartily upon the success of your labors for freedom in the Northern

¹ As to the value of thorough investigation, see the letter of the Rev. Alfred Young, addressed to the editor of the New York *Independent* and published in the issue of that paper for July 12, 1894, page 897, in which this Roman Catholic clergyman makes a "manly acknowledgment" of "an erroneous statement" made in an article that he contributed to *The Catholic World*.

Republics of this Continent. The promise you made that morning at the Ministers' Meeting in Chicago, when all results seemed to be so far away from human sight, has been most faithfully kept.² May the Lord give you still greater victories!"

After Protestant Christendom was *grieved* that Leo XIII, who professed such a warm love for American Protestants in 1893, would exert no influence whatever for the removal of "a serious injustice;"³ would do nothing toward securing "for the Protestants of Peru, Ecuador, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country," then, and not until then, was an appeal made to the United States Government. What the outcome of the appeal to the Pope of Rome was the world knows, and what the outcome of the appeal to the President of the United States was, the world knows equally as well. Every *candid* person will admit two things:

1. That the degree of liberty which the Church of Rome is willing to accord to non-Roman Catholics in this Republic is expressed in the following edi-

² I certainly gave Mrs. Thomson and her heroic husband "the promise" that I would "exert my best powers" to secure freedom for Protestants in the Northern Republics of South America, for with Henry M. Stanley I can in all honesty say: "When a mission is intrusted to me and my conscience approves it as noble and right, and I give my promise to exert my best powers to fulfill this according to the letter and spirit, I carry with me a Law that I am compelled to obey." Stanley's "In Darkest Africa." New York: Charles Scribner's Sons, 1890. Vol. I, page. 5.

³ Appendix I, see page 252.

torial utterance in the Baltimore *Catholic Mirror*:⁴ "Impudent sects of heretics, infidels, atheists, claim to be treated by States on an equal footing with the one true Church."

2. That the degree of liberty which the Church of Rome enjoys in this Republic is expressed in the following utterance of the Cardinal Archbishop of Baltimore:⁵ "Thank God, we enjoy in this country the amplest liberty of worship and freedom of conscience."

President McKinley rejoiced when Peru, in reference to its marriage laws, was brought somewhat "into harmony with the general practice of modern States." President McKinley's influence and the influence of his noble successor, President Roosevelt, have been powerfully felt in Peru. That influence exerted a most healthful effect upon President Candamo, who, in November, 1903, two months after he became Chief Executive of that South American Republic, unfettered the Civil Marriage Law of 1897 (a law fettered by President Pierola with conditions that "made it inoperative to native converts") and made it "available for *all*, whether Protestant by birth or by conversion." A letter written May 1, 1905, by the American Minister at Lima to the Hon.

⁴ November 19, 1885.

⁵ See a report in *The Catholic Mirror* of September 14, 1895, of a sermon preached by Cardinal Gibbons in the Cathedral of Baltimore, September 8, 1895.

John Hay, when the latter was nearing his end, reports "a growing spirit of tolerance⁶ among laymen of any social position."

In Ecuador, as well as in Peru, the influence of the Chief Executive of the United States of America exerted a most salutary effect in bringing about the enactment of laws of more liberal legislation relating to religious matters. The *Patronato* Law, dating back to September 27, 1899, in the judgment of a competent South American authority, "is simply the action of a liberal government asserting and extending the control of the State over the appointment of the clergy of the Roman Catholic Church for the purpose of keeping its action within bounds." In the beginning of 1900, schools were established in Ecuador, patterned after those of the United States, for the education of teachers in that Republic, a most surprising movement on the part of the Ecuadorian Government. October 5, 1900, the President of Ecuador "approved a law passed by Congress to

⁶ The *great* statesman—"a man of whose existence," President Roosevelt affirms, "we could each of us be proud, for the United States as a whole was better because John Hay lived," and who "contributed in no small degree to achieving for this Republic the respect of the nations of mankind"—*The Michigan Catholic*, Detroit, in an editorial utterance of July 6, 1905, pronounced "a puppet," "an outgrowth of politics," "a bigot of the bigoted," the utterer of a "base untruth," a writer of "the greatest falsehood that ever man wrote." *The Spectator*, London, July 8, 1905, expresses its judgment thus: "All that the world saw was a great gentleman and a great statesman doing his work for the State and for the President with perfect taste, perfect good sense, and perfect good humor."

buy the cemeteries of the country, so any one could be buried in them." Thirteen days later, October 18, 1900, the President of Ecuador approved a law "forbidding priests or monks to teach in any school under government control, except as appointed to teach religion." Seven days later, October 25, 1900, the President of Ecuador approved a law passed by Congress for the Civil Registry of Marriages, Births, and Deaths. October 3, 1902, a dispatch from the American Minister in Ecuador to the Honorable John Hay, Secretary of State, reported that "the Civil Marriage Bill has been passed by the Congress and approved by the President of Ecuador." May 30, 1905, a dispatch from the American Minister in Ecuador to the Honorable Elihu Root, Secretary of State, reported that Ecuador now "permits the exercise of every religion which is not contrary to its laws or to morality." Into the ears of those who dream of attacking Protestant missionaries or disturbing Protestant worship, she whispers the intelligence clear and strong: "An attack on a religion or the persons of its ministers, in the exercise of a worship permitted in the Republic, shall be punished conformably to the provisions of the police law." To those who "reject and deny" "the freedom of creeds" she declares: "The police shall be obliged to see that

⁷ See Appleton's *Annual Cyclopædia* for 1863, page 821, for a speech of Count Montalembert of France on "Freedom of Worship," delivered before the Roman Catholic Congress at Malines, Belgium.

the exercise of every form of worship and its ceremonies are respected, in conformity with the 'constitution of the Republic.' " She proclaims that both a fine and imprisonment await all "who in any way assail the ceremonies of a worship which shall not have been prohibited by the regulations of worship," or "who interfere with the work of a minister of religion in the exercise of his worship." Knowing that some dark chapters in medieval and modern history have been written in monasteries and convents, she enacts the law, "All of the convents and monasteries shall be subject to the examination and supervision of the Boards of Health and Hygiene, and of the police authorities, under the terms of the law on the subject, after the ecclesiastical authority has been previously advised." Like a trumpet blast she sounds the note, "The Concordat ceases to exist, and all laws contrary to the present law are hereby abrogated."

A sentence found on page 9 of President McKinley's message to Congress of December 5, 1899, proves that that great and good man purposed "to use all permissible friendly endeavors" to bring the Government of Bolivia, in reference to liberal laws concerning religion, "into harmony with the general practice of modern States." He sowed the seed, and the beginning of the harvest has come. We see this, not only in the passage of a bill by the Lower House of the Bolivian Congress granting liberty of relig-

ious worship, but also in the fact that this bill was favorably voted upon by the Bolivian Senate. A letter written by the American Minister to Bolivia to the Honorable Elihu Root, Secretary of State, contains the assurance that "in order to become law, the amendment as passed at this session of the Bolivian Congress will have to be favorably voted upon by the next session of Congress, which should convene on or about August 6, 1906," and that "there seems to be no reason to doubt but what the next session of Congress will have at least as many friends in favor of the proposed reform as there were in the present." This letter, in all probability, would never have been written had it not been for the wise and "friendly endeavors" of one of the greatest of American Presidents.

Dr. Henry K. Carroll, under date of October 12, 1906, writing from New York, states: "A letter just received from Rev. F. M. Harrington, our missionary in La Paz, Bolivia, says: 'There is now pending in the National Assembly a bill granting religious toleration, and various educational bills. These will undoubtedly become laws of the land.'" August 24, 1906, the Bolivian Congress voted favorably on the bill granting liberty of religious worship; three days later "it is promulgated as law of the Republic," and the flashing of this news around the world sent a thrill of joy into the hearts of the millions in every

country who truly love religious liberty. A decade ago the most optimistic did not for a moment believe that in Bolivia liberty of religious worship was so near at hand. What a few years ago seemed decidedly improbable, has now become not only a probability, but also a glorious certainty.

Herewith is appended a copy of the Bolivian law of August 27, 1906, received through the courtesy of our State Department under date of October 19, 1906:

[Translation.]

"American Legation, La Paz, Bolivia.

"Ismael Montes, Constitutional President of the Republic of Bolivia:

"Whereas the National Congress has sanctioned the following law:

THE NATIONAL CONGRESS DECREES.

"Article I. Declaring the necessity for the reform of Article II of the Political Constitution of the State, consequently the constitutional law is sanctioned as follows:

"'The State recognizes and sustains the [Roman] Catholic Religion, permitting the public exercise of every other religious worship.'

"To be communicated to the Executive for the consequent constitutional purposes.

"Saloon of Sessions of the Honorable Congress, La Paz, August, 24th, 1906.

(Signed)

Valentine Abecia,

Isaac Aranibar.

Jose Carrasco,

Secretary of the Senate

Casto Rios.

Aurelio Gamara G.

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"Wherefore it is promulgated as law of the Republic.
"Palace of the Government in La Paz, August 27th,
1906.

(Signed)

"Ismael Montes.

"Anibal Capriles,

"Minister of Government and Public Works."

The kindly interest manifested by our State Department in the onward march of Civil and Religious Liberty is worthy of all praise. A South American missionary pays the following deserved tribute⁸ to the honored head of that Department:

"None who witnessed the magnificent reception accorded to Mr. Root during his recent visit to South America can doubt that it will open a new era of friendship and good will between these countries and the United States. Mr. Root's actions and speeches have been eminently correct and the impression everywhere is that he is the true friend of the people, a perfect gentleman, and a statesman worthy of the great country he represents. Mr. Root attended divine service in our Church the Sunday he spent in Montevideo and did the same here in Buenos Aires, where a special service was held. Our church was filled, we sang 'My country, 't is of thee,' and Bishop Neely honored his Church and his Master with a fine sermon. Our great Secretary goes away with the esteem of millions of people in South America and his visit will be another bond of union and sympathy between our country and the inhabitants of the South American republics."

After the action of the Bolivian Senate, September 4, 1905, two communications that came into the

⁸ See article, "The Visit of Secretary Root to South America," by the Rev. S. W. Siberts, Ph. D., Buenos Aires, South America, in *The Northwestern Christian Advocate*, Chicago, October 24, 1906, pages 8 and 9.

hands of this writer made him feel that, in work done for God and humanity, there was an inexpressible satisfaction. The writer of one of these communications was Rabbi H. Pereira Mendes, President of the Council of Orthodox Rabbis of the United States and Canada, who said: "Let me thank you heartily for your efforts which so beautifully answer the Prophet's question, 'Have we not all one Father?' as he designed it to be answered—by works and not merely by words," and the writer of the other was the Right Rev. Dr. Daniel S. Tuttle, Presiding Bishop of the Protestant Episcopal Church in the United States, who expressed himself thus:

"Rev. and Dear Sir,—I rejoice with you that freedom of conscience and the resultant freedom of religious worship are winning their way in South America, or are so near experiencing a day of triumph in Bolivia. You have good cause doubly to rejoice, for you have been an active helper towards the winning and the triumph. The thanks and sympathy of my heart go out over the wholesome and enlightened action of the Legislature of Bolivia; and I beg to add personal congratulations to you upon such a happy result of your labors. Faithfully your brother,

"Daniel S. Tuttle, Bishop of Missouri."

How work extending over many years, and carried on in humble dependence on Almighty God, presents itself to those who from experience know something about religious intolerance in South America, will be seen in the utterances of two men, the Rev. Drs. Charles W. Drees and John F. Thomson.

The Rev. Dr. Drees, one of the most devoted toilers for Christ in South America, in a letter written March 29, 1900, speaks of "the noble work accomplished;" expresses "the earnest hope that the friends of liberty desert not the watch tower nor relax their strenuous efforts until the last strongholds of intolerance shall be broken up," and asserts:

"The campaign initiated before the Chicago Methodist Ministers' Meeting, and conducted by yourself under its auspices, has produced the following effects:

"1. It has given a distinct and powerful impulse to all efforts in behalf of religious toleration in Roman Catholic America. It has encouraged the friends of progress and made it clear that there can be no retrogression from the advances gained by the nations who have, despite ecclesiastical intrigue and opposition, recognized the principles of religious liberty.

"2. It has shown that the voice of Protestantism can be made to be heard even in the most secret councils of the Vatican, and that even the Roman hierarchy must have some regard to the spirit of the age which owes its noblest conquests to the Protestant Reformation.

"3. It has encouraged every missionary with a cheering conviction that there is at least one center of influence in the United States where there is a just appreciation of the real nature and vast importance of the questions at issue between Roman and evangelical Christianity and of the missionary movements in progress in Latin America.

"4. Much has been gained, at least in Peru, in the removal of disabilities imposed upon Protestants by provisions of law inspired and dictated by the Roman Catholic Church."

The Rev. Dr. Thomson, the South American Delegate to the General Conference of the Methodist Episcopal Church of 1900, in his Missionary Address at the Auditorium, Chicago, May 8th, spoke thus of the work accomplished in Chicago for Civil and Religious Liberty in South America:

"A movement started under the auspices of the Methodist preachers of Chicago in the year 1894, has, in my judgment, done more for the cause of religious liberty in South America than anything that has transpired since the war for the emancipation of that continent from the yoke of priest-ridden Spain; a movement that reached the Roman Pontiff on his ecclesiastical throne, and made him speak; a movement that secured the friendly and welcomed intervention of the government of this mighty nation; that has been rewarded with a signal victory in Peru and a success full of promise in Ecuador; that has revived the flagging energies of the liberals in Bolivia, lapped over into Colombia, and rekindled the zeal and the hopes of the soldiers of progress there. All the Protestants in South America are indebted to the Methodist preachers of Chicago, and especially to the skillful agitation and consecrated persistence of that noble hero, my highly esteemed friend and beloved brother, John Lee."

Though the work of the committee came to an end April 2, 1900, yet "the earnest hope" of the Rev. Dr. Drees that there should be no relaxation of "strenuous efforts until the last strongholds of intolerance shall be broken up," and the positive assurance of Dr. Thomson that to a struggle "the value of which God only could estimate," victory would

finally come, led to the calm and settled determination on the part of one who loved the work that this battle for liberty must go on, and that it must be fought with *redoubled energy*.

Of all that has been accomplished for Civil and Religious Liberty in three of the South American Republics during the past twelve years, God has been the Agent, and the writer has been an instrument, and the language of that instrument is: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." "Alleluia! for the Lord God omnipotent reigneth!"

APPENDICES.

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APPENDIX A.

(Page 36.)

THE ROMAN HIERARCHY AND CIVIL LIBERTY.

THE potent factor in bringing about the movement in Chicago for the removal of the "odious religious restrictions"¹ in Peru, Ecuador, and Bolivia, was the noble utterances of the Pope, Monsignor Satolli, and three well-known members of the Roman Catholic hierarchy in the United States.

September 4, 1893, when it was announced at the Columbian Roman Catholic Congress in Chicago that the Pope said concerning the United States and its people, "I love them, and I love their country. I have a great tenderness for those who live in that land, Protestants and all. My only desire is to use my power for the good of the whole people, Protestants and [Roman] Catholics alike. I want the Protestants, as well as the [Roman] Catholics to esteem me,"²—it was believed by not a few that the hour had come when a Roman Pontiff would gladly

¹These "restrictions" are thus designated in an editorial in *The Citizen*, Chicago, July 6, 1895, a paper edited by a Roman Catholic journalist, Mr. John F. Finerty.

²*The Chicago Herald*, September 5, 1893, page 9.]

do the thing that lay near the great American heart, and that, without Americans making any effort whatever, he would indicate to "the clergy" of these South American Republics that in the United States every eye was fixed upon him to see if these words concerning Protestants were uttered in sincerity or not, and that he was most decidedly "in favor of legislation establishing such religious freedom" as would "secure for the Protestants of Peru, Ecuador, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

September 5, 1893, at the Columbian Roman Catholic Congress in Chicago, Monsignor Satolli arrested the attention of the American people. On that day he spoke in his native Italian to an immense audience that listened to every syllable, spellbound. Archbishop Ireland translated his address into English. Said the archbishop: "Here are golden words spoken by the Delegate in concluding his discourse: 'Go forward, in one hand bearing the Book of Christian truth, and in the other the Constitution of the United States. Christian truth and American liberty will make you free, happy, and prosperous.'"³

Archbishop Keane, in the city of Chicago at the Parliament of Religions, said:

"Sweet indeed it has been for God's long separated children to meet at last, for those whom the haps and

³ *The Chicago Herald*, September 6, 1893, page 9.

mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all; sweet to see and feel that it is an awful wrong for religion, which is of the God of love, to inspire animosity, hatred, which is of the evil one; sweet to tie again bonds of affection broken since the days of Babel, and to taste 'how good and how sweet a thing it is for brethren to live in unity.'⁴

On the evening of October 21, 1892, in the Auditorium in Chicago, at the inaugural ceremonies of the World's Congress of Religions, Archbishop Ireland, in an address on "Human Progress," considering the question, "The Future! What will it be?" gave the answer: "I do believe that there will be more mercy in the world, more justice, more righteousness. There will be more respect for manhood, more liberty for the individual. The brotherhood of man will be more widely recognized, and its lessons more faithfully practiced."⁵ On the same occasion he asserted:

"Wherever work is done for man, wherever humanity is benefited and lifted upward, God's sweet religion is there. There is religion within cathedral walls, where God is spoken to and loved. There is religion also in the

⁴ *The World's Parliament of Religions*, edited by the Rev. John Henry Barrows, D. D., Vol. II, page 1331. Chicago: The Parliament Publishing Company, 1893.

⁵ *The Church and Modern Society*. Lectures and Addresses by John Ireland, Archbishop of St. Paul. H. McBride & Co., Chicago, page 137.

wheat-fields, where soil and air combine to produce food for man; there is religion in the factory, where matter is turned into new forms for man's welfare; there is religion in the sanctuary of poet and philosopher dreaming of new upliftings for the race; there is religion where the weary one is comforted, the outcast saved, and the hand of the hungering filled with bread."⁶

In a sermon, "The Roman Catholic Church and Modern Society," delivered in Baltimore, November 10, 1884, the archbishop declared, "The life, the soul of a Republic, is an intense love of civil liberty."⁷ In a discourse, "The Pontiff of the Age," delivered at St. Paul, in July, 1892, on the Sunday following his return from a visit to Rome, he expressed himself thus: "Leo understands, loves, blesses the liberty which America guarantees to her people. Leo is delighted to see Americans, [Roman] Catholics, or non-[Roman] Catholics, and he always speaks to them of their country in terms of high praise."⁸ And in an address delivered in Paris, June 18, 1892, on "America in France," he said: "We are not all of one mind upon religious and social questions; indeed, upon many matters we are at variance. But we know one another, and we love liberty—and we take as our rule to grant to others what we wish to have for ourselves."⁹

⁶ *The Church and Modern Society*, page 133.

⁷ *The Church and Modern Society*, page 43.

⁸ *The Church and Modern Society*, pages 403, 404.

⁹ *The Church and Modern Society*, page 363.

Cardinal Gibbons, in a sermon preached in Baltimore, Sunday, March 8, 1891, declared:

"There is no name more dear to the human heart than the name of liberty. Without it life itself would be a burden. A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a *right* conscience, and of practicing a form of religion most in accordance with his duties to God. Every act infringing on his freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man, because it corresponds with a most certain duty which God has put upon him.

"A man enjoys civil liberty when he is exempt from the arbitrary will of others, and when he is governed by equitable laws established for the general welfare of society. So long as, in common with his fellow-citizens, he observes the laws of the State, any exceptional restraint imposed upon him in the exercise of his rights as a citizen is so far an infringement on his civil liberty.

"I here assert the proposition, which I hope to establish by historical evidence, that the [Roman] Catholic Church has always been the zealous promoter of civil and religious liberty, and that whenever any encroachments on these sacred rights of man were perpetrated by professing members of the [Roman] Catholic faith, these wrongs, far from being sanctioned by the Church, were committed in palpable violation of her authority."¹⁰

¹⁰ *The Catholic Mirror*, Baltimore, March 14, 1891.

APPENDIX B.

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CARDINAL RAMPOLLA'S LETTER.

AN American lady observed to the writer: "Dr. Adam Clarke, the famous Irish commentator, in the opening sentence of his comment on the twenty-second chapter of Second Samuel, says: 'This is the same in *substance*, and almost in *words*, with Psalm xviii,' and since we have two variations of David's Psalm it would be equally fitting that we should have two translations of Cardinal Rampolla's letter." As a result of this truly unique way of seeing things, the Rev. Joseph Vital, of New York City, was asked if he would furnish a translation of the letter of the Papal Secretary of State, and this excellent Italian scholar kindly consented. The following is the Rev. Mr. Vital's translation:

"No. 27677.

"Rome, November 30, 1895.

"Lord Cardinal James Gibbons, Archbishop of Baltimore:

"Most Eminent and Reverend My Very Observant Sir,
—Following the interview held with Your Eminence, I wrote, as I told you already last June 12th, to Monsignor Apostolic Delegate for the Republics of Peru, Bolivia, and Ecuador, to obtain precise information on the laws which

regulate the condition of the Protestants regarding the exercise of their worship, and the celebration of marriages. The Pontifical Representative there, having promptly complied with my request, I have now come to know that the Protestants in Peru, far from being subjected to conditions restrictive of their religious liberty, rather enjoy greater toleration than would be accorded by the constitution, as it is demonstrated by the fact that in Peru, and particularly in Lima and Callao, there are several Protestant chapels, held by the Anglicans and Methodists, who deliver there even weekly sermons. This is the condition as to the exercise of their worship.

"Then, regarding the celebration of marriages, the same Monsignor Delegate refers that, although the constitution of Peru does not recognize as valid any other form of marriage except that prescribed by the Council of Trent, nevertheless it happens that the Protestants do wed religiously before the minister of their confession, and civilly at the Legation or Consulate of their respective country. The same, relative to marriages, happens in the Republics of Ecuador and Bolivia, where the exercise of worship is regulated by particular constitutional sanctions, so that the Holy See can not at all interfere.

"All this I have deemed opportune to communicate to Your Eminence, from whom the complaints of Mr. John Lee were at its time transmitted to me, and while I leave to the judgment of Your Eminence to inform, if you wish, the same Mr. Lee, it is grateful to me to renew to you the senses of my profound veneration, with which I kiss very humbly your hands, and appreciate to reaffirm myself

"Of Your Eminence most humble and devoted true servant,
M. Card. Rampolla."

APPENDIX C.

(Page 91.)

FOR ARCHBISHOP KEANE'S INFORMATION.

AFTER Archbishop Keane, in his letter of March 6, 1896, affirmed "that in many Protestant countries laws have existed, and as far as I know still exist, requiring the marriages of Roman Catholics in order that they may be legal, to take place before Protestant ministers," letters were addressed to each one of the ambassadors at Washington of all the Protestant countries, asking if this statement applied to the country of which he was the ambassador. These letters secured replies which throw some light on this question. The following letter from the British Consulate, Chicago, dated July 29, 1897, speaks for itself:

"Sir,—Your letter to Her Majesty's ambassador at Washington of the 24th inst., was forwarded on to me here. The law of England says as follows: 'Marriage between Roman Catholics, if solemnized by a Roman Catholic priest, is legally valid wherever performed, without banns, license, residence, or consent.' Personally, I have never yet heard it stated that Roman Catholics must be married by Protestant ministers in England.

"Yours obediently,

"A. S. Vansittart."

May 18, 1896, Mr. Karl Buenz, the Imperial German Consul at Chicago, writes as follows:

"In Germany the Roman Catholic and the Protestant Confessions are enjoying absolute parity. There are about twelve millions of Roman Catholics to thirty-eight millions of Protestants. Under these conditions there can, of course, not be such a thing required by the law as marriages between Roman Catholics before Protestant ministers. Any marriage is legally valid when concluded under the provisions of the law before the competent civil authority."

Baron Max Von Thielmann, the German ambassador at Washington, August 12, 1897, writing from Berlin, states: "There is *no* such law in Germany."

From the Legation of Sweden and Norway at Washington, under date of July 20, 1897, comes the following intelligence: "This office begs to say that marriages of Roman Catholics are legal in Sweden and Norway without having taken place before Protestant ministers."

August 4, 1897, Mr. Constantine Brun, Minister from Denmark, writes: "The situation does not apply to Denmark."

The true situation in Switzerland is revealed in this letter:

"Légation de Suisse aux Etats-Unis,

"Washington, D. C., July 8, 1898.

"Sir,—In reply to your letter of July 4th, I have the honor to inform you that I have no knowledge that there

have existed any laws in Switzerland requiring the marriages of Roman Catholics in order that they may be legal, to take place before Protestant ministers.

"Respectfully yours,
"B. Pioda, Minister of Switzerland."

Mr. G. De Weckerlin, Envoy Extraordinary and Minister Plenipotentiary from the Netherlands, July 7, 1898, writes thus:

"In reply to the above inquiry the Legation of the Netherlands has the honor to say that the question has never been brought before it in the performance of the duties assigned to it by Her Majesty's Government. As Mr. Lee is probably a citizen of the United States of America, he is politely referred to the United States Legation at The Hague."

The result of being thus "politely referred" is the following communication:

"Legation of the United States,
"The Hague, January 17, 1899.

"Dear Sir,—Replying to your letter of the 30th ult., respecting marriages in this country, I am instructed to advise you that at no time has it been required that the marriages of Roman Catholics should take place before Protestant ministers. Respectfully yours,

"I. I. Helsdon Rix, Private Secretary."

APPENDIX D.

(Page 95.)

ROMAN CATHOLIC MISSIONS AMONG PROTESTANTS IN THE UNITED STATES.

CARDINAL ANTONELLI'S "warning remark" to the American Minister revealed how "the Papal Government" viewed religious liberty. That religious liberty is enjoyed in "the giant Republic of the West"¹ all will admit. The following facts tell their own story:

1. Cardinal Gibbons asserts that during the time he was Bishop of Richmond "fourteen per cent" of all the persons confirmed by him in the diocese of Richmond had formerly been Protestants.²

2. He also affirms that of the persons he confirmed in North Carolina, "about thirty-five per cent" had formerly been Protestants.³

3. In the light of an experience extending over many years he likewise says in the Preface to his

¹The land in which we live is thus designated by Cardinal Gibbons. See *The Catholic Mirror*, Baltimore, July 3, 1886, page 5.

²"The [Roman] Catholic Church in the United States," by John O'Kane Murray, page 585, third edition, revised. New York: D. and J. Sadlier, 1876.

³*Ibid*, page 585.

latest work, "The Ambassador of Christ,"⁴ "I do not think that any age or country ever presented a more inviting field for missionary labor than that which the United States exhibits to-day."

4. Cardinal Gibbons in giving "some statistics of conversions in the diocese of Baltimore," states: "During the last five years, according to official returns, 3,500 converts, or an average of 700 each year, were received into the Church in this diocese."⁵

5. An editorial, "A Field for Missionaries," in the New York *Catholic Review*,⁶ declares: "We have heard that a [Roman] Catholic missionary in North Carolina has a congregation every member of which was a convert to the Roman Catholic faith."

6. Cardinal Satolli is reported by the Baltimore *Catholic Mirror*⁷ to have said that his "experience" has confirmed him in the belief that this land is "the country of all others in which Roman Catholic truth may have the largest field of action."

7. The Rev. Walter Elliott's article, "Missionary Experiences," in the New York *Catholic World*⁸ tells us that, quite recently in Toledo, Ohio, Roman Catholic missionaries conducted a mission in "big Memorial Hall;" that not even General Booth, "riding on

⁴ Page v; see also pages 344, 345. Baltimore: John Murphy & Company, 1896.

⁵ "The Ambassador of Christ," page 347.

⁶ Issue of February 26, 1876

⁷ Issue of July 7, 1894.

⁸ May, 1895.

the wave of sympathy which his stupendous movement has aroused, drew better audiences than we did;" that in a hall which could "accommodate a maximum of three thousand, and was packed at every meeting," we certainly averaged above a thousand Protestants each night, and some meetings had as high as fifteen hundred;" that the audience which assembled, night after night, was "an attentive, respectful audience, full of interest in religious questions;" that Alexander, a town of "fifteen thousand people, not a thousand of whom are [Roman] Catholics," is "an excellent field for these missions;" a field where "the pastor averages eight converts a year;" that in Lamson, "at all the meetings the proportion of Protestants was over half;" that there "the missionaries dined with the mayor and his family on Thursday, having been cordially invited," and that Father Elliott and his band of missionaries were nobly treated at the hospitable home of "the mayor and mayoress, who are Methodists."

APPENDIX E.

(Page 157.)

LEO XIII AND RELIGIOUS EQUALITY.

JUSTIN MCCARTHY is well known wherever the English language is spoken. As a historical writer he is regarded by many as exceedingly fair. His tribute to one of the most noted characters in the Roman Catholic world is expressed in these words: "There have been political Popes and theological Popes, but Leo the Thirteenth is above all things a philanthropic Pope,"¹ and his testimony concerning one of the most noted characters in the Protestant world voices itself in this utterance: "Not Mark Antony, not Charles XII, not Napoleon, ever went through such physical suffering for the love of war, or for the conqueror's ambition, as Wesley was accustomed to undergo for the sake of preaching at the right time and in the right place to some crowd of ignorant and obscure men, the conversion of whom could bring him neither fame nor fortune."² Could McCarthy pay a nobler tribute than this even to the

¹ "Life of Leo XIII," page 85. New York: Frederick Warne & Co., 3 Cooper Union, 1896.

² "History of the Four Georges," Vol. II, page 138. New York: Harper and Brothers, Franklin Square, 1885.

saint who, tradition asserts, banished the snakes from Ireland? The historian, who commenced the journey of life in the land "where the young are so gentle and the old so wise,"³ assures us in his "Life of Leo XIII,"⁴ that when the Pope's attention was invited to the movement inaugurated in Chicago to secure for Protestants in the Republics of Peru, Ecuador, and Bolivia, that same liberty of conscience that is enjoyed by Roman Catholics in the United States of America, the following was the reply:

"The answer from the Papal Court was that the South American Republics could, of course, make their own laws, and that nobody could prevent them, but that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations."

In answer to the question if he would kindly indicate the source from whence he obtained his information, Justin McCarthy wrote thus:

"Ashleydene, Roxburgh Road,

"Westgate-on-Sea, Kent, England, May 11, 1900.

"To Rev. John Lee, M. A., 57 Washington Street, Chicago, Ill., U. S. A.:

"Reverend and Dear Sir,—I have been living out of London for nearly three years, owing to ill health and troubles of eyesight, and I have not at present under my hand the books and papers of which I made use while writing my 'Life of the Pope.' I can not, therefore, just

³ More than thirteen hundred years ago St. Columba expressed himself in this language concerning Ireland. See *The Catholic Review*, New York, July 12, 1884, page 26.

⁴ Chapter vi, page 83.

at present turn to the authorities on which I founded the statement referred to in your kind letter. I know, however, that I made the best effort I could to be accurate in every statement, and I had the advice and assistance of many eminent [Roman] Catholic divines. I hope at some future time to be able to send you some more definite explanation as to the authority of the passage.

“Very truly yours,

“Justin McCarthy.”

August 4th, Mr. Lee wrote Mr. McCarthy a second letter, stating that in view of the great age of the Pope it was very necessary that the accuracy of the statement, “The answer from the Papal Court was that so far as the influence of the Pope could go it should be exerted in favor of absolute religious equality in all nations,” should be established beyond the shadow of a doubt during the lifetime of Leo XIII. To this communication Mr. McCarthy replied, as follows:

“Ashleydene, Roxburgh Road,

“Westgate-on-Sea, August 16, 1900.

“Rev. John Lee, 57 Washington Street, Chicago, Ill.,
U. S. A.:

“Reverend and Dear Sir,—I have just received your letter of August 4th, and I am sorry to say that I have not since been able to visit London and to study over again the authorities on which I based the statement to which you referred in your former letter. But I begin to fear that the words I used in my statement with regard to the views of Pope Leo on religious equality do not convey to your mind the idea which was in mine when I wrote them. I used the words ‘religious equality’ in the

sense which they bear in ordinary political discourse—that is to say, equality before the law, the ‘religious equality’ which protects a man from being punished by civil law for his sincere religious opinions, whatever they may be. But of course I never meant to suggest that Pope Leo could have uttered any words which seemed to convey the idea that one creed ought to be considered as good as another—that a professing Jew should be held free to become a priest of the [Roman] Catholic Church, or that a professing infidel should be allowed to teach his doctrines in a State-supported school. I do not know whether this explanation is needed to make my meaning clear, but I am afraid that in using certain words in their ordinary colloquial sense I may have left myself open to unintentional misinterpretation. I thank you very much for the kind and friendly tone of your letters.

“Very sincerely yours,

“Justin McCarthy.”

APPENDIX F.

(Page 184.)

THE PATRONATO LAW.

THE Hon. John Hay, Secretary of State, in a letter written November 1, 1899, said: "I inclose for your information a translation of the *Patronato* Law which the United States Minister at Quito states has just received the approval of the Executive." The following is the translation:

The Congress of the Republic considering that, under Art. 12 of the constitution, it is necessary to have laws on religion, decrees as follows:

I.—ON RELIGION.

Article 1. The religion of the Republic is the Catholic, Apostolic, Roman, and the exercise of such religion shall be in conformity with the canonical rights and under the rules of the Church, when not in opposition to the institutions of the Republic.

Art. 2. It is prohibited to collect parish taxes, called funeral taxes.

Art. 3. The archbishop and bishops, priests, and other ecclesiastical authorities shall exercise freely their ministry, in conformity with the Church and also the present law.

Art. 4. The delegates of the Pope shall not have the right of jurisdiction in the Republic without previous au-

thority from the Executive power given in accordance with the Council of State.

Art. 5. All bulls, briefs, and other pontifical orders touching upon matters of grants or of general discipline, or of reform and variation of the constitution of religious orders shall not be promulgated or be executed or have any value whatever in the Republic without the corresponding exequatur from the Executive power.

II.—THE CLERGY.

Art. 6. The archbishops and bishops, immediately after being elected, shall give oath before Congress, and, should the Congress not be in session, then the oath shall be given before the Council of State. The oath shall be given in the presence of the president or whomsoever he may designate, by the Apostolic Vicars named by the Pope.

Art. 7. All the dignitaries and canons of the Cathedral Church and General Vicars that may be elected, shall also give oath in the presence of the governors of the provinces, and the inferior dignitaries shall give oath before the *jefe politico*.

Art. 8. The State will procure, under a special law, the funds for the sustainment of the clergy and the Church; until said law shall have been issued, the government will provide the necessary funds. The Church shall not have the right to place any contributions for the sustainment of the clergy or of the Church—be these tithes or any other contribution. Anything done contrary to this rule shall be punished according to the penal code for theft.

Art. 9. The religious communities shall not have the right to establish novitiates, except on authority given by the Executive power.

Art. 10. The age of twenty-one years is fixed to profess a religious order, and eighteen years to enter under a novitiate.

III.—CHURCH PROPERTY.

Art. 11. The property owned at present by the different orders or communities, cathedral chapters, seminaries, etc., as well as that fixed for the use of the parish Churches, shall be administrated by the respective collectors, syndicates, and pro-curators.

Art. 12. The candidates for the collectorships, for syndicates, and for pro-curatorships, shall be presented to the Executive power, from whom, if they are found to be competent, the government will elect one to take charge of said offices; and should those presented for office not give satisfaction, other candidates must be presented.

Art. 13. The administrators of the church property, in order to enter office, shall give bonds according to the law of finance, and they shall not take oath of office until the formal inventory of the Church property that they are to take charge of shall have been made, in accordance with Art. 876 of the Civil Code.

Art. 14. In case of any attempt to sell any of the property in the inventory, or to make any alteration in the value of the Church property, the administrator shall be discharged by the Executive power and he shall be tried in conformity with the law.

Art. 15. The administrators of property shall present yearly their accounts to the respective tribunals, according to the law and in conformity with what is prescribed in the law of finance.

Art. 16. In renting out or selling any property belonging to the Church, this shall be done by public bids and in the presence of the municipal alcalde. The judge shall request an inventory and appraisal of such property offered for sale. No property can be sold or mortgaged in any way whatever without the necessary authority from Congress. Congress, in order to cede such right, shall request said inventory and appraisal and the sale shall be made at public auction in conformity with the Civil Code.

Art. 17. The cathedrals shall each year present an account of their expenses, that they may be approved by the respective Minister of State. Should these not be presented, then the government shall form a budget therefor.

IV.—OF THE PATRONATO.

Art. 18. The right of the Patronato is exercised as follows:

1. By the Congress.
2. By the Executive power.
3. By the Council of State.

Art. 19. Congress shall act in the following cases:

1. To create new parishes or suppress existing ones; regulate their limits and to determine the number of priests in the cathedral churches and to fix the amounts that they make use of.

2. To elect archbishops and bishops, who shall be presented to the Apostolic See.

3. Dictate laws in reference to missions.

4. To permit the meeting of councils, both national and provincial, when it shall be deemed necessary for the benefit of the Republic and the Church. To approve the Synods that may be made, when not in opposition to the constitution and the laws of the State.

5. To issue any laws that may be deemed necessary for the sustainment of the Patronato.

Art. 20. The duties of the Executive power in reference to this law are as follows:

1. To present to the Pope all the decrees of Congress in reference to the suppression or formation of the respective dioceses and their limits.

2. To present the name of the archbishops, bishops, and apostolic vicars.

3. To present the prelates and municipal chapters and the names of persons for such positions.

4. To name from the respective candidates the respective dignitaries, canons, priests, janitors, and curators.

5. To approve the formation or suppression of new curates, under a previous report which shall be given by the respective governors.

6. To approve, or otherwise, in the Capital of the Republic, the religious communities of the different provinces and the superior prelates of the religious communities, admitted into Ecuador.

Art. 21. When any vacancy shall exist in any of the parishes, the municipal clergy shall make it known to the Executive power.

Art. 22. In the first ten days of the regular sessions of Congress, that body shall elect by an absolute majority vote the ecclesiastics that the Executive is to present to the Pope as the candidates for the position of archbishop or bishops.

Art. 23. Only native-born Ecuadorians can be elected to the position of archbishop or bishop.

Art. 24. In case any clergyman has been elected to the position of archbishop or bishop and he should resign before the Executive power shall have presented the respective candidate to the Pope, then Congress, if in session, or, otherwise, the Council of State, shall take into consideration said resignation; but should said resignation be tendered after the candidate has been presented to the Apostolic See, then it shall be put before the Pope through the Executive power; and until said resignation has been taken into consideration by the Pope no election shall be made.

Art. 25. When the election of an archbishop and bishop shall fall on another bishop, the prelate-elect shall not proceed to the administration of the respective diocese until after he has obtained the Pontifical Bull.

Art. 26. The Council of State will, under agreement with the respective Church dignitaries, present to the Executive power the candidates to name the respective canons and priests. In like manner the apostolic admin-

istrator shall be named. The Executive power will make an election of some such candidate and inform the Pope thereof, in conformity with Sec. II, Art. 18.

Art. 27. Only native-born Ecuadorians shall have the right, under their citizenship, to act as vicars and as apostolic administrators, dignitaries, and canons.

Art. 28. For the naming of canons, corresponding notices shall be posted, under the name of the respective prelate, for a period of six months.

Art. 29. An election having been made from the candidates presented, the corresponding names shall be presented for the approval of the Executive power.

Art. 30. If for any canonship of office only one candidate shall appear, and this one, being fit, shall be approved, he shall be presented to the Executive power, who shall order that the canonical institution be given him; but should the candidate be unfit, another competition shall be called—the proper proclamations being made, another candidate shall be elected.

Art. 31. In the naming of prelates, all formalities prescribed by the Council of Trent shall be carried out, and the election shall take place every year in case of vacancy.

Art. 32. Of the fit candidates, the prelates shall present three to the Executive, who shall nominate one of the three; but if these candidates be clergyman who, in the opinion of the Executive power, are not competent for the position, then they shall be returned and others presented.

Art. 33. If, for the position of curate, there shall be only one name presented, the Executive power may accept it, if such candidate be considered sufficiently competent.

Art. 34. The Executive power may delegate his authority to any of the governors, for the naming of curates, in any of the provinces.

Art. 35. Only citizens of the Republic of Ecuador shall have the right to act as curates.

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Art. 36. In conformity with the constitution, no new religious orders shall be established within the Republic of Ecuador.

Art. 37. The *mayordomo de fabrica* shall be named by the Church authorities and approved by the Executive power, who may delegate his power to the governors, if desired.

Art. 38. The prelates who shall fail to present their accounts promptly shall not have the right to any salary during the time of such omission.

Art. 39. No prelate shall have the right to control his parish whilst residing in a foreign country, nor shall he have jurisdiction in any way over his parish during such foreign residence. Any action taken contrary to this shall be null and void. Should any prelate remain in a foreign country over a year, without any justifying cause, the National Congress shall inform the Holy See that such position is vacant, and Congress shall proceed to elect another prelate in accordance with this law.

Art. 40. All concordats and laws contrary to this law are hereby canceled.

Done in Quito, Capital of the Republic of Ecuador, on the eleventh day of September, 1899.

The President of the Senate,

Luis A. Dillon.

The President of the House of Deputies,

Jose Luis Tamayo.

The Secretary of the Senate,

Celiano Monge.

The Secretary of the House of Deputies,

Delfin B. Trevino.

National Palace at Quito, September 27, 1899.

Let it be executed.

Floy Alfaro.

The Minister of Religion,

J. Peralta.

APPENDIX G.

(Page 187.)

THE CIVIL MARRIAGE LAW OF ECUADOR.

The subjoined copy of the Civil Marriage Law of Ecuador, as the following correspondence shows, was obtained from the Department of State, Washington :

“ Department of State,
“ Washington, July 12, 1906.

“ The Rev. John Lee, 57 Washington St., Chicago, Ills. :

“ Sir,—I have to acknowledge the receipt of your letter of the 9th instant, requesting a copy of the Civil Marriage Law of Ecuador, and to enclose herewith a copy of the said law, which was communicated to the Department by Despatch No. 325, dated December 10, 1902, from the Legation at Quito.

“ I am sir, your obedient servant,
“ Robert Bacon,
“ Acting Secretary.”

Enclosure as above.

(Inclosure 2 in No. 325.—Translation.)

THE CONGRESS OF ECUADOR

DECREES THE FOLLOWING CIVIL MARRIAGE LAW.

Article 1. The Civil Marriage Law is hereby established in the Republic.

Art. 2. That marriage may carry with it civil rights, it is necessary that it be celebrated according to the provisions of this law.

Art. 3. The following persons are prohibited from entering into matrimony:

1. The survivor of a married couple with the assassin, or accomplice in the assassination of the husband or wife;

2. The man or woman with the person with whom either has committed adultery;

3. Those who have not arrived at the age of puberty;

4. Married persons;

5. The impotent;

6. The insane;

7. Relatives in straight line of consanguinity;

8. Collateral relatives to the second degree of consanguinity; and,

9. Relatives in first degree of civil affinity.

Art. 4th. A marriage entered into by persons included in any of the cases specified in the foregoing article will be null.

Art. 5. The following are also causes for the annulment of matrimony:

1. The want of free will, or expressed consent, on the part of either of the contracting parties at the time of the celebration of the same;

2. Any error as to the identity of one of the parties;

3. The forcible abduction of the woman, in case she has not regained her freedom at the time of contracting matrimony;

4. When the marriage has not been celebrated before the proper civil functionary, his secretary (see Art. 9) and two witnesses; and,

5. Impotency prior to marriage.

Art. 6. In the five foregoing cases the marriage may be validly recelebrated should the impediments cease or be removed. But in the cases under Article 3 the impediments mentioned in Numbers 1, 2, 7, 8, and 9 shall hold perpetu-

ally. On the disappearance of the causes mentioned in the other cases in the said Article 3, there will be no impediment to a new marriage.

Art. 7. Pubers, under age, can not marry without the consent of their parents or guardians, and in conformity with the Civil Code; but a marriage celebrated without this formality, if the contracting parties are over eighteen years of age, will be valid.

Art. 8. In the nine cases mentioned in Article 3, and in case 4th of Article 5, the action for annulment may be proposed by the contracting parties, by an ancestor, or by a public functionary. In all other cases, the right of action for annulment shall belong, personally, only to the injured party.

Art. 9. The civil marriage shall be celebrated only in the presence of a Jefe Politico, his secretary, and two capable witnesses, at the chief village or city of the district where the parties may reside, or in the presence of a Teniente Politico and a secretary *ad hoc* in the rural districts. Any marriage celebrated without these formalities will be considered null. But, with the written authority of a Jefe or Teniente Politico, any other functionary of an administrative order may legally celebrate marriage, carrying out all the other formalities stipulated in this law.

Art. 10. The contracting parties shall appear personally at the celebration of marriage, or by proxy, specially authorized by a power of attorney, in all cases acknowledged before a Notary Public.

Art. 11. Contracting parties shall, personally or by attorney, prior to the celebration of matrimony, declare the following, orally or in writing, in the presence of a Teniente or Jefe Politico, secretary, and witnesses:

1. The desire to contract matrimony;
2. The name, surname, age, nationality, state, profession or trade, and residence of the contracting parties;
3. The name, surname, nationality, state, profession or trade, and residence of the parents of the contracting parties;

4. The name, surname, and nationality of the husband or wife deceased, should either of the parties be a widow or widower ;

5. The name and age of the legitimate descendants, if any, of a previous marriage that has been dissolved ;

6. Disclosing where may be found the inventory of the property belonging to minors under the guardianship of any of the contracting parties, or the proof that they have no descendants or wards under their care ; all in conformity with the Civil Code ;

7. The names of the persons whose consent is required, in case any of the contracting parties should be under age, or a legal written permission from the proper party in case of absence ; and,

8. That there is no legal objection to their marriage.

The parties shall present the proof, of at least two witnesses, in reference to the requirements mentioned in number 8 of this article, which proof, will be received in legal form.

Art. 12. The Jefe or Teniente Politico shall fix notices on the door of his office eight consecutive days, announcing the marriage to take place.

At the request of the interested party, the Teniente Politico is empowered to dispense with this requisite for any cause that he may deem reasonable.

Art. 13. The omission of any of the formalities mentioned in Article 11 will not annul the marriage, with the exception of what Article 7 orders ; but any authority that shall perform the marriage without first requiring compliance therewith shall be fined from fifty to two hundred sucres by the Governor of the Province, and still be subject to criminal prosecutions.

Art. 14. As soon as these formalities have been carried out, there being no opposition, the marriage must be performed immediately, or within thirty days from the date on which the formalities mentioned in Article 11 have been complied with.

Art. 15. If, for any reason whatever, the marriage should not take place within the time mentioned in the previous article, the formalities mentioned in Article 11 must be repeated before the marriage can be performed.

Art. 16. Any man or woman over eighteen years of age may be a witness as to the requirements prior to matrimony and of the marriage, except the following:

1. The insane;
2. The blind, the deaf, and the dumb;
3. Vagabonds and beggars;
4. Rogues and prostitutes;
5. Those who have been justly condemned to prison for over four years for crime; and,
6. Those who do not understand the Spanish or Quichua language.

Art. 17. In order that a Jefe or Teniente Politico may celebrate the marriage of a person in the hour of death, no other requisite shall be necessary than a medical certificate, proving the danger of death. In the absence of a physician, or in case it should be difficult to obtain one, a written entry, giving the reason, shall be made by the Jefe or Teniente Politico and the Secretary respectively, and attested by two witnesses.

Art. 18. The marriage shall be performed in the following manner:

The contracting parties being present, personally or by proxy, in the presence of the Jefe or Teniente Politico, the Secretary and the two witnesses, said official shall read, or cause to be read by the clerk, the documents referred to in Article 11. The Jefe or Teniente Politico will then ask the contracting parties if they will accept each other as husband and wife, after which, if he receives the affirmative reply, he will say, "As you so wish it, in the name of the Republic and by authority of the law, I declare you legally married."

Immediately after carrying out the prescriptions of Article 11, the clerk will minutely put in writing all the details of the marriage, naming the place, day, and hour in

which it took place; the names, surnames, residence, state, profession, office or occupation of the contracting parties, and also of the witnesses in the same way.

The record of proceedings shall then be signed by the contracting parties or their attorneys, by the witnesses, by the Jefe or Teniente Politico, and by the Secretary. Should the contracting parties, their attorneys, or witnesses not know how to write, or are not able to sign, this fact must be mentioned in the record, and any other person, at their request, may sign for them, one person being able to sign for all.

The following requisitions are essential for the validity of the marriage:

1. The presence of the contracting parties, or their attorneys;

2. That of the Teniente or Jefe Politico, clerk, and witnesses;

3. The fact that the contracting parties continue to express their mutual wish to become husband and wife;

4. The declaration of the Jefe or Teniente Politico that he married them; and,

5. The written record of the foregoing, signed by the Jefe or Teniente Politico, the clerk, the contracting parties, and witnesses, by themselves or by others, in such cases at the request of the contracting parties and witnesses respectively.

Art. 19. The copy of the proceedings, containing the prescriptions of Article 11 and the record of the celebration of the marriage, shall be remitted to the corresponding chief of the Civil Register, within eight days, under the penalty of a fine of from ten to one hundred sucres, which shall be imposed by the Governor of the Province.

Art. 20. The consuls, and other consular functionaries abroad, will act as Jefe Politicos in the performance of marriages, when verified between Ecuadorians.

Art. 21. Marriage will terminate—

1. By the natural death of one of the couple;

2. Through any legal sentence, declaring the marriage null ;

3. By a legal sentence, declaring a presumed death, after a disappearance of one of the parties over ten years ; and

4. By divorce, under a legal sentence.

The guilty party shall be disqualified to marry in this Republic for the term of ten years.

Art. 22. Adultery on the part of the wife is a cause for divorce.

Art. 23. The following causes may produce mere separation from married life :

1. Adultery on the part of the husband ;

2. Atrocious or cruel treatment ;

3. Attempt by one of the couple against the life of the other ;

4. Attempt on the part of the husband to prostitute his wife or his children ; and,

5. Habitual drunkenness.

Art. 24. The action for divorce is personal only, and can only be maintained by the innocent party.

Art. 25. Sentences given in annulments and divorce are irrevocable ; both annulment and divorce will be effective from the day on which the judgment is rendered.

Art. 26. The action for annulment may be brought at any time during the lifetime of the couple, but the action for divorce must be brought within one year from the date of the knowledge of the cause or fact on which the action is founded.

Art. 27. The civil marriage shall precede that which the parties may afterwards celebrate in harmony with the religion they profess.

But the civil authority may accede to the carrying out of both, one immediately after the other, if the contracting parties so ask.

In this case, the marriage may take place in the Municipal Hall, or at the residence of any of the contracting parties.

The ministers, of any religion, who shall proceed to celebrate marriage before there may have been made known to him the civil ceremony by a certificate in regular form issued by the competent authority, shall be subject to a fine of five hundred sucres and three months' imprisonment for the first offense, and one thousand sucres' fine and six months' imprisonment for the second. These fines will be fixed by the Governor of the Province, under oral judgment, in conformity to the law. The certificate referred to above will not be necessary if both ceremonies are celebrated in the same place, and one immediately after the other, because, in this case, it will be sufficient to state the fact in the record.

Art. 28. The Alcalde Municipal of the residence of any of the contracting parties is competent to act in all suits brought to determine the validity or annulment of marriage contracted, as also of divorce, and every thing else concerning the contract of marriage.

Art. 29. Every matrimonial case will have three hearings when trying its validity, annulment, or divorce.

In the first instance, the Fiscal Ministers and an Attorney for Matrimony shall intervene, besides the contracting parties or their representatives, in conformity to this law.

The Attorney for Matrimonies shall be named yearly by the respective Council.

Art. 30. The suits relating to purely ecclesiastical marriages shall be tried before the ecclesiastical authority who performed the marriage ceremony prior to the adoption of this law.

Art. 31. Only refers to the appeal, etc., of previous laws.

Art. 32. Only refers to fees, etc.

Art. 33. Only refers to records, etc.

Art. 34. Only refers to repeal of laws in opposition to this, and this law shall take effect January 1, 1903.

[Signed.]

[Approved.]

October 3, 1902.

APPENDIX H.

(Page 193.)

THE PAPAL CHURCH AND PERSECUTION.

THE Roman Catholic Bishop in Ecuador who "cursed the souls of the dead, forbade the Churches to be used for their funerals, and prohibited their burial in consecrated ground," was a widely different man from the Cardinal Archbishop of Baltimore, who declares: "The only sword I would draw against the children of unbelief is 'the sword of the Spirit, which is the word of God;' and the only fire I would light against them is the fire of Divine love which our Lord came to enkindle in the hearts of men."¹ What a different story the page of history would record if this had been the language of every representative of the Roman Catholic Church during the last five hundred years! Whether the Ecuadorian prelate who "cursed the souls of the dead," or the American prelate who advocates "the fire of Divine love," the more faithfully represents the Church of Rome at that period to which Leo XIII approvingly referred when he said, "In better times she would

¹ "Our Christian Heritage," by Cardinal Gibbons, page 10. Baltimore: John Murphy & Company, 1889.

use her own liberty,"² can be very easily determined by consulting the writings of a historian of whom Cardinal Gibbons is willing to "bear testimony to his deep historical research," and to whom he pays the tribute: "I have regarded Mr. Lecky as an author of a sober and dispassionate mind, as well as of distinguished ability."³ In his monumental work, "Rationalism in Europe,"⁴ Mr. Lecky directs attention to the "better times," when the Church of Rome used "her own liberty:"

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings. Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than thirty-one thousand persons were burnt, and more than two hundred and ninety thousand condemned to punishments less severe than death. The number of those who were put to death for their religion in the Netherlands alone, by Charles V, has been estimated by a very high authority at fifty thousand, and at least half as many perished under his son. And when to

² Encyclical Letter of June 20, 1888. See *The Catholic Mirror*, Baltimore, August 4, 1888, page 2.

³ *The Tablet*, London, December 2, 1899, page 896.

⁴ Vol. II, Part II Ch. iv, pages 40, 41, Revised Edition. New York: D. Appleton & Co., 1872. See also Lecky's "History of England in the Eighteenth Century," Vol. I, Ch. II, pages 290-298. New York: D. Appleton & Co., 1882.

these memorable instances we add the innumerable less conspicuous executions that took place, from the victims of Charlemagne to the free-thinkers of the seventeenth century; when we recollect that, after the mission of Dominic, the area of the persecution comprised nearly the whole of Christendom, and that its triumph was in many districts so complete as to destroy every memorial of the contest, the most callous nature must recoil with horror from the spectacle. For these atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant Church, with every circumstance of solemnity and deliberation. Nor did the victims perish by a brief and painless death, but by one that was carefully selected as among the most poignant that man can suffer. They were usually burnt alive. They were burnt alive not infrequently by a slow fire."

APPENDIX I.

(Page 203.)

AN IRENICON.

ARCHBISHOP KEANE, in his letter of March 6, 1896, said, "Your statement seems to be a serious injustice put upon both Cardinal Gibbons and the Vatican."¹ "A serious injustice!" I *hate* "injustice." In everything that I have said and written concerning the "injustice" perpetrated upon Protestants in South America, there can not be found one single bitter word. I should scorn to inflict "a serious injustice," either upon Cardinal Gibbons or the Pope. They are children of my Father. They are objects of His care. "Have we not all one Father? Hath not one God created us?" is my belief; "Speaking the truth in love" is my purpose; "Grace be with all them that love our Lord Jesus Christ in sincerity," is my prayer. Concerning every portion of the great redeemed Christian family, "whatever its name, whatever its extent, whatever its perfections, or whatever its imperfections, I have

¹See Chapter vii, pages 90-92.

sought to feel a kindly interest," and with Mr. Gladstone² I can say: .

"Whether they be Tyrian or Trojan, Eastern or Western, Reformed or Unreformed, I desire to renounce and repudiate all which needlessly wounds them, which does them less than justice, which overlooks their place in the affections and the care of the Everlasting Father of us all. Common sense seems to me to teach that doctrine, no less than Christianity. Therefore I will say, and I trust to the spirit of charity to interpret me, I have always entertained a warm desire that the better elements might prevail over the worse in that great Latin communion which we call the Church of Rome, and which comprises one-half, or nearly one-half, of Christendom."

²"Vaticanism," by the Right Hon. W. E. Gladstone, M. P. New York : Harper & Brothers, 1875, page 82.

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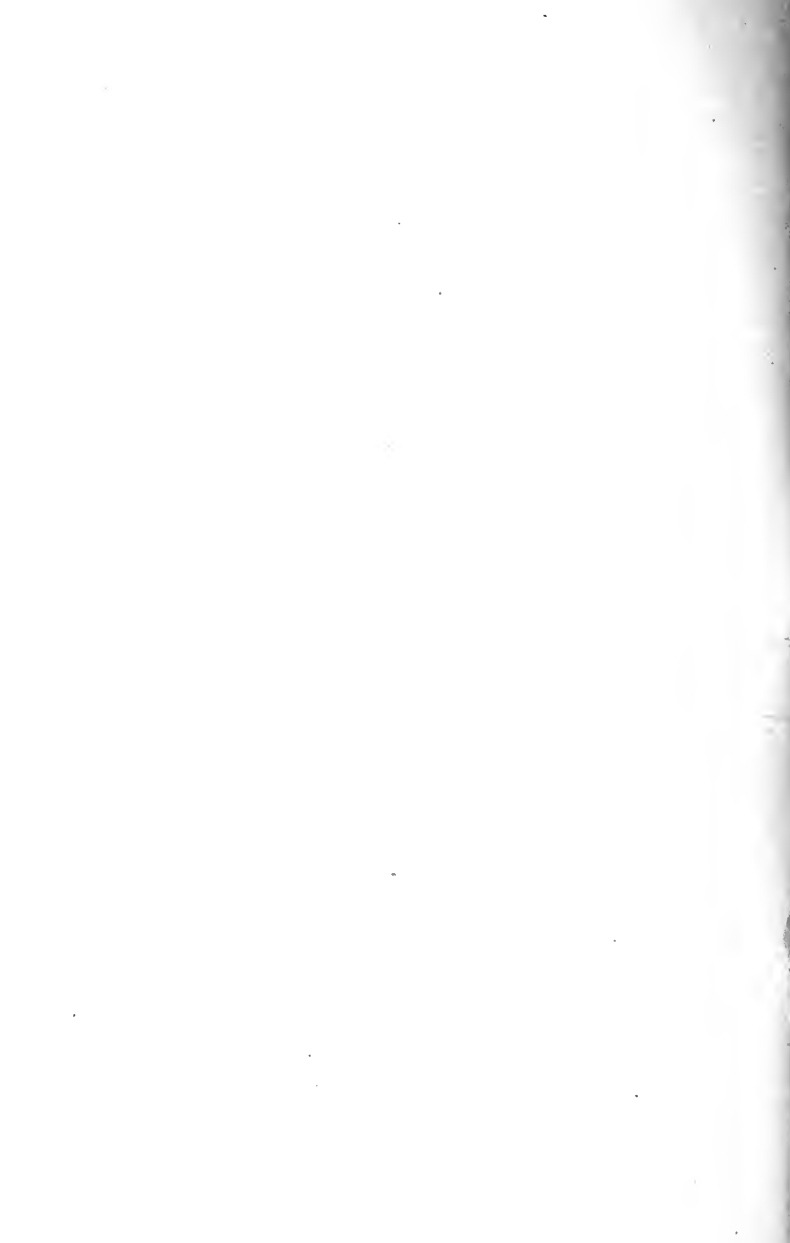
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